NIEBUHR'S TRAVELS

THROUGH

ARABIA,

AND OTHER

COUNTRIES IN THE EAST.

TRAVELS

THROUGH

ARABIA,

AND OTHER

COUNTRIES IN THE EAST,

PERFORMED BY

M. NIEBUHR,

NOW A CAPTAIN OF ENGINEERS IN THE SERVICE OF
THE KING OF DENMARK.

TRANSLATED INTO ENGLISH

BY

ROBERT HERON.

WITH NOTES BY THE TRANSLATOR;

AND

ILLUSTRATED WITH ENGRAVINGS AND MAPS.

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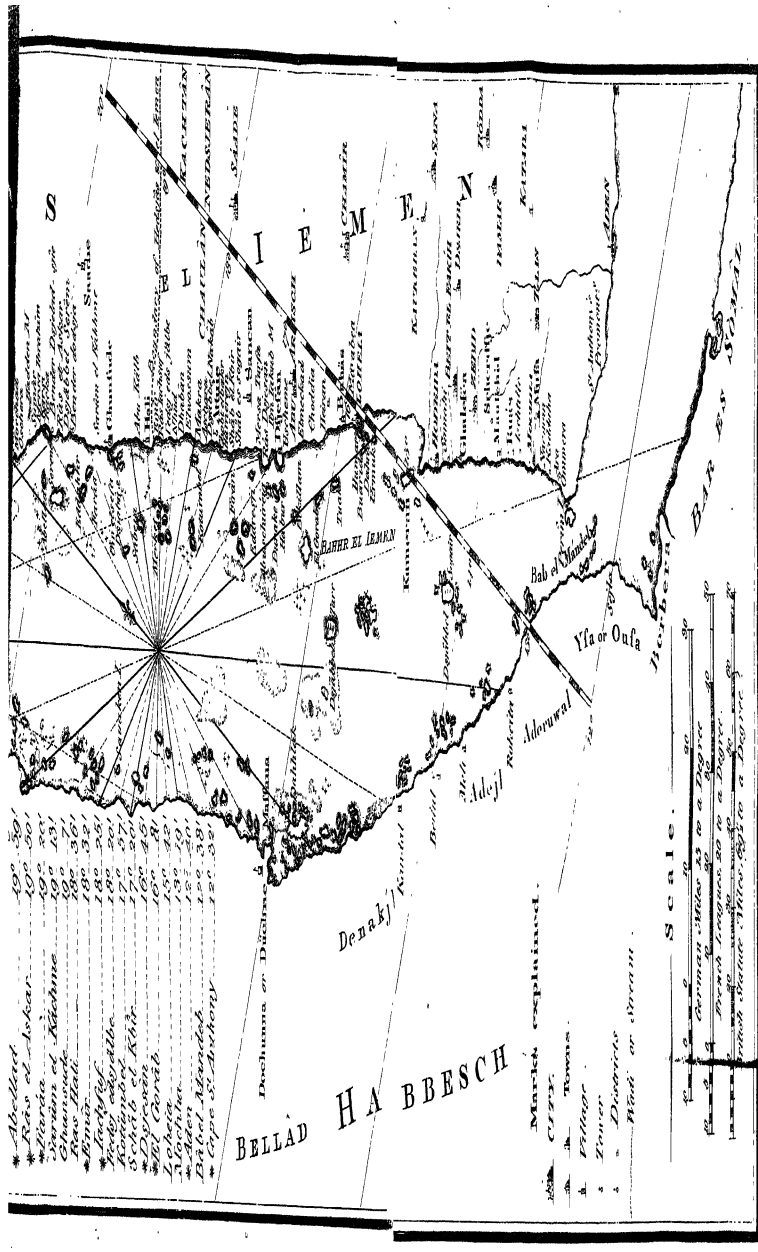
SECTION XXXI.

Voyage to Surat.

THE
RED SEA
or
ARABIC GULPH
chiefly from Observations made by
C. Niebuhr in the Years 1762 & 1763
Engrav'd for Morison's Edit.n of Niebuhr
Tell el Ihud in Ruins
Hänke
KAHIRA
Sues
Ajoun Mosa
Ras Mazälle
Hammam Faraûn M.
Abu Selima
Djebbel Mufa
SINAI M.
Bender Tor
Âkaba
Djäbbel el Âkaba
Râs Mohamed
Nabk
Magne
Tirân
Sanafir
Djefeten M.
Sefadyga M.
Koffir
Djäbbel Sümrud
Med-genlia
Kallá Moilah
Ifabel Antar
BAHHR EL HEDSJAS OR BAHHR DSJIDDE
EL HEDSJA
MEDINA
Bedr
Râs el hâmma
Rabogh
Râs hâteba
Tual
Wakr M.
MEKKA
Arafa M.
Taif
Saade M
Djäbbel Amer Kbir
Latitude of Places
Sues 29° 57'
Hammam Faraûn 29° 10'
Bender Tor 28° 12'
Râs Mohamed 27° 54'
* Tyran 27° 43'
* Scheduân 27° 29'
* Dsjäbbel Sümrud 25° 34'
* El Howene 25° 5'
* Hassani 24° 53'
Mhar 24° 37'
* Abu Dabea 24° 28'
Nabt & Radua 24° 24'
Kubbet Ianba 24° 15'
Ianba 24° 5'
Dsjar 23° 36'
* Safra M. 23° 27'
Abu Ajan 23° 16'
Rabogh 22° 15'
* Kleia 22° 32'
Râs el halba 22° 3'
Obhôr 21° 11'
Dsjidda 21° 28'
NB Latitudes taken from actual observation are marked with an Asterisk
* Râs Mharêm 20° 15'

*Abellad 19° 59'
*Râs el Askar 19° 50'
*Faráa 19° 20'
Sarûm el Kâchme 19° 13'
Ghunsude 19° 7'
Ras Hali 18° 36'
*Emûr 18° 32'
*Jachsuf 18° 25'
Fedsj edsjâlbe 18° 20'
Kotümbel 17° 57'
Schâb el Kbir 17° 20'
*Djesân 16° 45'
*El Gorâb 16° 8'
Loheia 15° 42'
Mochha 13° 19'
*Aden 12° 40'
Bâbel Mandeb 12° 38'
*Cape St. Anthony 12° 32'
S E L I E M E N
Boundary of Hedsjâs and el Iemen
KACHTÂN
CHAULÂN
NEDSJERÂN
SÂADE
ABU ARISCH
CHAMÎR
LOHEIA
Kumeran
SANA
BEIT EL FAKIH
ZEBID
RÖDDA
KATABA
ADEN
St. Anthony Promont.
Ghunfude
Sanfhe
Hali
Sancan
Djefân
Bab el Mandeb
BAHHR EL IEMEN
Massaua
Dochunna or Dûchne
Dahhlak
BELLAD HABBESCH
Denakjl
Adejl
Aderuwal
Yfa or Oufa
Berbera
BAR ES SÔMÂL
Marks explained.
CITY.
Towns.
Village.
Tower.
Districts
Wadi or Stream.
Scale.
German Miles 15 to a Degree
French Leagues, 20 to a Degree.
British Statute Miles 69½ to a Degree.

VOYAGE TO ARABIA

AND

TRAVELS

IN THAT COUNTRY, &c.

SECTION XVI.

OF ARABIA IN GENERAL.

Chap. I.

Concerning the Description of Arabia.

MAN, even in ſociety, where civilization has been carried perhaps to exceſs, where art extinguiſhes or diſguiſes the ſentiments of nature, never forgets his original deſtination. He is ſtill fond even of the very ſhadow of that liberty, independence, and ſimplicity, which he has loſt by refinement, although they are ſo congenial to his exiſtence. He is charmed to meet with theſe again, even in the illuſions of paſtoral poetry.

We are no leſs fond of tracing theſe native features of the human mind, where they are to be diſcovered in the records of remote ages, in which the natural manners of mankind appear undiſguiſed by affectation, and not yet altered by the progreſs of arts or policy. Even without adverting to the cauſes of the pleaſure which we feel, we are always pleaſed to find ſome faint traces even, of our natural and primary rights, and of the happineſs to which we were originally deſtined.

If any people in the world afford in their hiſtory an inſtance of high antiquity, and of great ſimplicity of manners, the Arabs ſurely do. Coming among them, one can hardly help fancying one's ſelf ſuddenly carried backwards to the ages which ſucceeded immediately after the flood. We are here tempted to imagine ourſelves among the old patriarchs, with whoſe adventures we have been ſo much amuſed in our infant days. The language, which has been ſpoken for time immemorial, and which ſo nearly reſembles that which we have been accuſtomed to regard as of the moſt diſtant antiquity, completes the illuſion which the analogy of manners began.

The country in which this nation inhabit, affords many objects of curioſity, no leſs ſingular and intereſting. Interſected by ſandy deſarts,

and

and vaſt ranges of mountains, it preſents on one ſide nothing but deſolation in its moſt frightful form, while the other is adorned with all the beauties of the moſt fertile regions. Such is its poſition, that it enjoys, at once, all the advantages of hot and of temperate climates. The peculiar productions of regions, the moſt diſtant from one another, are produced here in equal perfection. Having never been conquered, Arabia has ſcarcely known any changes, but thoſe produced by the hand of nature; it bears none of the impreſſions of human fury, which appear in ſo many other places.

With all theſe circumſtances, ſo naturally calculated to engage curioſity, Arabia has been hitherto but very little known. The ancients, who made their diſcoveries of countries, by conquering them, remained ignorant of the ſtate and hiſtory of a region, into which their arms could never penetrate. What Greek and Latin authors mention concerning Arabia, proves, by its obſcurity, their ignorance of almoſt every thing reſpecting the Arabs. Prejudices relative to the inconveniencies and dangers of travelling in Arabia, have hitherto kept the moderns in equal ignorance. I ſhall have occaſion to remark, that our beſt books of Geography abound with capital errors upon this head; as, for in-

ſtance, concerning the ſubjection of the Arabs to the Turks and Perſians.

For theſe reaſons, I have reſolved to give a more minute and circumſtantial deſcription of a country, and a people, which deſerve to be better known than they are at preſent. In the courſe of the former part of my travels, I have mentioned in part what I ſaw myſelf. But, as during ſo ſhort a ſtay in Arabia, I had time to travel over only a few of the provinces of that widely extended country, I ſought information concerning the reſt, from different honeſt and intelligent Arabs. This information I was moſt ſucceſsful in obtaining among the men of letters and the merchants; perſons in public offices were more entirely engroſſed with their own affairs, and generally of a more reſerved character.

This mode of obtaining my information appeared to carry with it ſeveral peculiar advantages; and it will be of no leſs utility, that I diſtinguiſh in this manner between what I obſerved myſelf, and what I was informed of by others. The reader will thus be enabled to diſcern between what I mention barely upon the authority of my own obſervation, and what I relate upon the concurrent evidence of many of the moſt enlightened perſons in the nation. I ſhall find many more favourable opportunities

of

of introducing certain particulars which I could not otherwiſe have inſerted in the account of my travels, without interrupting too frequently the progreſs of the narrative. The reader will alſo be better entertained, when preſented with a ſketch, exhibiting the features no leſs of the country, than of the people inhabiting it.

I ſhould have wiſhed to add a brief compend of the hiſtory of this ſingular nation. But this I found impoſſible. In the Eaſt there are no libraries, and no men of deep erudition, reſources which a traveller might find with great facility in Europe. Yet there are ancient Arabic hiſtorians; but the copies of their works are very rare, as I learned at Kahira and Mokha. It would be of conſequence, however, to examine thoſe authors, who are ſtill unknown in Europe. The ſearch, I am perſuaded, could hardly prove fruitleſs. Thoſe works would throw new light on ſeveral epochs in the hiſtory of ancient nations (A).

CHAP. II.

Of the Extent and the Diviſions of Arabia.

ARABIA, properly ſo called, is that great peninſula formed by the Arabic Gulph, the Indian Ocean, and the Perſian Gulph. The ancients appear

appear to have comprehended under the name of Arabia, the whole tract lying between those seas, and a line drawn from the point of the Persian to that of the Arabic Gulph. This line, however, was not the real boundary of the country, but merely fancied such by ignorance.

Whatever may be thought of the limits assigned to this country by the ancients, a much wider extent must, at any rate, be allowed to present Arabia. In consequence of the conquests and settlements of the Arabs in Syria and Palestine, the desarts of these countries are now to be regarded as part of Arabia, which may thus be considered as being bounded on one side by the river Euphrates, and on the other by the isthmus of Suez.

Yet, we are not to consider all those countries in which this people have ever made conquests, or established colonies, as forming a part of Arabia. Of all nations, the Arabs have spread farthest over the world, and in all their wanderings, they have, better than any other nation, preserved their language, manners, and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of Arabs to be met with; and between north and south, they are scattered from Euphrates to the island of Madagascar. The Tartar hordes have not occupied so wide an extent of the globe.

The

The Senegal in Africa is known to ſeparate the negroes from thoſe people who are only diſtinguiſhed by a dark complexion. On its bank are ſome tribes of wandering Arabs, who live in tents. The mountainous parts of Morocco, and the republics of Barbary, contain many other tribes of the ſame nation, who, it ſhould ſeem, ſpread through Africa in the progreſs of the conqueſts of the Caliphs. Thoſe tribes are all governed by chiefs of their own; they ſpeak Arabic, and in their manners reſemble the reſt of the Arabian nation. They are to be regarded rather as allies than ſubjects of the governments of the different countries in which they have eſtabliſhed themſelves.

On the eaſtern coaſt of Africa, the Arabs have ſpread themſelves as far as to Moſambique. At leaſt, the ſovereigns of ſeveral kingdoms upon that coaſt were anciently Arabs. The ſame nation made themſelves likewiſe maſters of the iſles of *Comerru*, and of a part of the iſle of *Madagaſcar*, in which Arab colonies ſtill remain.

As I could learn nothing very particular concerning the Arab tribes, diſperſed through Africa, I ſhall not pretend to ſpeak of them (B); nor do I need to ſay any thing more of the Egyptian Arabs, after what I have already mentioned concerning them, in the account of my travels in that country.

I ſhall likewiſe paſs on, without noticing the pretended Arabian colonies in Habbeſch, or examining the opinion, which repreſents the Abyſſinians as originally ſprung from the inhabitants of Arabia. This notion, which has been advanced by ſome learned men, depends on probabilities ſo ſlender, and ſo uncertain, that, to enter into a particular diſcuſſion of them, would be taking more pains about them, than they are worth (c).

But I cannot paſs, in equal ſilence, over the more conſiderable colonies, which, although they are alſo ſettled without the limits of Arabia, are, however, nearer to it. I mean the Arabs upon the ſouthern coaſt of Perſia, who are commonly in alliance with, and ſometimes ſubject to the neighbouring Schiechs. A variety of circumſtances concur to indicate, that theſe tribes were ſettled along the Perſian Gulph, before the conqueſts of the Caliphs, and have ever preſerved their independence. It is ridiculous in our Geographers, to repreſent a part of Arabia, as ſubject to the Kings of Perſia; when, ſo far from this, the Perſian monarchs have never been maſters of the ſea-coaſt of their own dominions, but have patiently ſuffered it to remain in the poſſeſſion of the Arabians.

In order to proceed upon the moſt natural plan, in the geographical delineation of this country,

mong the Arabs, I have not thought of attending to this arbitrary divifion of the country.

Chap. III.

Of the Revolutions of Arabia.

All that is known concerning the earlieft period of the hiftory of this country, is, that it was governed in thofe days by potent monarchs, called *Tobba*. This is thought to have been a title common to all thofe Princes, as the name of *Pharaoh* was to the ancient Sovereigns of Egypt.

There exifts, however, a pretty diftinct tradition among the learned Arabs, with refpect to thofe ancient Kings, which deferves to be taken notice of. They pretend to know, from ancient monuments, that *Tobba* was the family name of thofe Sovereigns, that they came from the neighbourhood of Samarcand, were worfhippers of fire, and conquered and civilized Arabia. This tradition accords with the plaufible hypothefis of an ingenious writer, who derives the knowledge and civilization of the people of the fouth, from a nation who once flourifhed in that part of Tartary in which Samarcand is fituate (D).

One

One thing I had occasion to obferve myfelf, which feems to me to make in favour of the fame hypothefis. A Dutch renegado, who had travelled feveral times over Arabia, fhowed me, at Mokha, a copy of an infcription, in ftrange and unknown characters, which he had found in a province remote from the fea coaft. I was then in ill health, and neglected to copy it. But the uncommon form of the characters, which confifted entirely of ftraight lines, made fuch an impreffion upon my memory, that, on my return, I diftinguifhed the infcriptions at Perfepolis to be in the fame alphabet (E). A tradition prevails through Perfia, that the conqueror who founded Perfepolis, was originally from the vicinity of Samarcand; fo that both the Arabians and the Perfians would appear to have had Sovereigns from the fame nation, who fpoke the fame language, or at leaft employed the fame characters in writing.

Whatever may have been the origin of thofe conquerors, many circumftances concur to prove that, in remote times, the Arabians acted an important part on the theatre of human affairs; although the memory of the revolutions which took place among them has not been handed down to pofterity. There can be no doubt of their having conquered Egypt at a time previous to the commencement of Grecian hiftory.

What

What Greek hiſtorians ſay of the ſhepherd-kings of Egypt, can be referred to none but the Arabs. The famous republic of robbers muſt undoubtedly have been a tribe of this nation, who, after the expulſion of their countrymen, maintained themſelves for ſeveral ages in a diſtrict in lower Egypt.

It is certain that moſt of the nations ſo frequently mentioned in the hiſtory of the Jews, muſt have been Arab tribes, who went often to war with thoſe turbulent neighbours, and ſometimes ſubdued them. It may even be conjectured, that the Jews themſelves were originally Arabs, deſcended from ſome branch of theſe far ſpread tribes (F).

Thoſe events, in the fate of this nation, which took place in the time of the Perſians, Greeks, Romans, and Parthians, are all unknown to us; except ſome faint and unſucceſsful attempts which theſe conquerors made to reduce the Arabians under ſubjection. They ſucceeded only againſt a few tribes, ſettled in the cities on the Arabic Gulph, or in the vicinity of Syria, and even here their power was extremely tranſient.

Arabia ſeems to have been a rich and powerful country in the time of the ancient Egyptians. The averſion of theſe laſt for the ſea, left to the Arabs the whole commerce with India, by the

Arabic

Arabic Gulph. That trade, when once brought within this channel, continued to flow through it, under the Ptolemies, the Romans, the Greek Emperors, and the Caliphs of Egypt. But the diſcovery of a new line of communication with India, deprived Arabia of the advantages of this traffic, and produced the rapid decline of many flouriſhing cities (G).

It muſt have been during the more ſplendid ages of the exiſtence of this nation, that the *Hamjare* Kings reigned over a great part of Arabia. The hiſtory of thoſe Princes is ſo involved in obſcurity, that we are ignorant even of their origin, and know not to what nation they properly belonged. But, they were probably indigenous.

Neither do we know in what period to place the Abyſſinian invaſion, of which ſome authors ſpeak. That people muſt have attacked the Arabs, of purpoſe to convert them to Chriſtianity. It is even pretended that, after ſubduing a part of Arabia, they accompliſhed the purpoſe of their enterpriſe, and a great part of the Arabs became Chriſtians. But the circumſtances of this event are ſo vague, and have ſo fabulous an air, that we will be in the right to doubt if it ever took place; or at leaſt, if it was produced by the cauſes to which it has been aſcribed (H).

A revolution, of the reality of which we are more certain, and which involved in it more important consequences, was that which Mahomet effected in the religion, and the political state of his country. This fortunate usurper, with the arms of his countrymen, spread his conquests over distant regions. His successors, for a while, prosecuted the career of conquest with the same success. But neither he, nor the Caliphs, could ever entirely subdue their own nation. Many chiefs in the interior parts of the country, still maintained their independence, without respecting the Caliph in any other light than as the head of their religion. The authority of the Caliphs was merely spiritual, except in their dominions over a part of the coast, where they were acknowledged as Sovereigns (I).

After the ruin of the power of the Caliphate by the Turks, Arabia shook off the yoke to which it had been in part subjected, and came to be governed, as formerly, by a number of chiefs, more or less powerful, descended from different indigenous families.

No neighbouring power ever attempted to subdue this country, till the Portuguese penetrated to India, and made their appearance in the Red Sea. Then, in the beginning of the sixteenth century, Sultan El Gury, desirous to

rid

rid himſelf of thoſe new comers, whom he view-ed as dangerous, fitted out a fleet to expel the Portugueſe. That fleet, availing themſelves of the opportunity, ſeized almoſt all the ſea-port towns of Arabia. But, when the dynaſty of the Mammalukes was terminated by the Turks, theſe cities fell again into the hands of their na-tural Sovereigns.

The Turks continued the war with the Por-tugueſe, in order to ſecure Egypt, their new conqueſt. Soliman Pacha, at the head of a power-ful fleet, after the example of the laſt Sultan of the Mammalukes, ſeized all the towns upon the Arabic Gulph. His ſucceſſors puſhed their conqueſts ſtill farther, and ſubdued great part of Yemen, penetrating backwards to the High-lands; ſo that Arabia became almoſt entirely a province of the Sultan of Conſtantinople, and was governed by Pachas, like the other pro-vinces of the Ottoman empire.

In the interior parts, however, there ſtill were independent Princes and Schiechs, who had never been ſubdued, but continued to ha-raſs the Turks, and to drive them towards the coaſts. After various reiterated efforts, a Prince of the family now reigning at Sana, at length ſucceeded, about the middle of the laſt century, and obliged the Turkiſh nation to evacuate all the places upon the Arabian coaſt, which they had

had occupied for more than a century. The Turks now poſſeſs nothing in this country, but a precarious authority in the city of Jidda: And it is therefore abſurd to reckon Arabia among the Ottoman provinces, ſince it is properly to be conſidered as independent of all foreign Powers.

A people who, like the Arabs, have ſo long detached themſelves from the reſt of the world, cannot undergo any very important revolutions, that may deſerve to be commemorated in hiſtory. The events which take place among them, are only petty wars and trifling conqueſts, worthy of their poor chiefs, and narrow diviſions of territory. I ſhall not notice them, therefore, unleſs when in the deſcription of any province, ſome event comes into view, that is remarkable either for its ſingularity, or for its influence upon the affairs of other nations.

CHAP. IV.

Of the Government of the Arabs.

THE moſt natural authority is that of a father over his family, as obedience is here founded upon the opinion of benevolence in the ruler. When the mournful ſurvivors of the human

race

race ſettled themſelves anew, after the awful revolution by which the globe was, for a time, diveſted of its beauty, and depopulated; every family ſubmitted readily to the guidance and direction of him to whom they owed their exiſtence.

As thoſe families multiplied, the younger branches ſtill retained ſome reſpect for the eldeſt branch. Of all the progeny, it was eſteemed the neareſt to the parent ſtem. And, altho' the ſubdiviſions became more and more numerous, they ſtill regarded themſelves as compoſing but one body, in remembrance of their common origin. Such an aſſemblage of families, all ſprung from the ſame ſtock, forms what we call a tribe. It was, in this manner, eaſy for the repreſentative of the eldeſt branch to retain ſomewhat of the primary paternal authority over the whole tribe to which he belonged.

Sometimes, when a family became too numerous, it divided from the reſt with which it was connected, and formed a new tribe. Upon other occaſions, when ſeveral tribes found themſelves ſeparately too weak to reſiſt a common enemy, they would combine, and acknowledge one common chief. And ſometimes it would happen, that a numerous tribe might force ſome others that were weaker, to unite themſelves to,

and become dependent upon it; but ſeldom has this dependence degenerated into ſlaviſh ſubjection.

This primitive form of government, which has ever ſubſiſted without alteration among the Arabs, proves the antiquity of this people, and renders their preſent ſtate more intereſting than it would otherwiſe be. Among the Bedouins it is preſerved in all its purity. In other parts of Arabia, it has ſuffered ſome changes, but yet is not materially altered. I ſhall have occaſion to take notice of theſe, ſuch as they are, when I come to deſcribe each particular province by itſelf. For the preſent, I ſhall content myſelf with making ſome general reflections upon the ſpirit of the Arabian government.

The Bedouins, or paſtoral Arabs, who live in tents, have many Schiechs, each of whom governs his family with power almoſt abſolute. All the Schiechs, however, who belong to the ſame tribe, acknowledge a common chief, who is called *Schech es Scheuch*, Schiech of Schiechs, or *Schech el Kbir*, and whoſe authority is limited by cuſtom. The dignity of Grand Schiech is hereditary in a certain family; but the inferior Schiechs, upon the death of a Grand Schiech, chooſe the ſucceſſor out of his family, without regard to age or lineal ſucceſſion, or any other conſideration, except ſuperiority of abilities.

abilities. This right of election, with their other privileges, obliges the Grand Schiech to treat the inferior Schiechs rather as associates than as subjects, sharing with them his sovereign authority. The spirit of liberty, with which this warlike nation are animated, renders them incapable of servitude.

This spirit is less sensibly felt among those who live in towns, or are employed in husbandry. It was easier to reduce them under subjection. In the fertile districts of this country, there have always been monarchies, more or less extensive, formed, either by conquest, or by religious prejudices. Such are the present dominions of the *Sherriffe of Mecca*, of the *Imams* of *Sana* and *Maskat*, and of some princes in the province of *Hadramaut*. However, as these countries are intersected by large ranges of mountains, the mountains are occupied by independent Shiechs.

But, although so many independent chieftains have their domains intersperfed through the territories of those several sovereigns, yet nothing of the feudal form of government appears here. The Schiechs possess no fiefs; they have only a sort of property in the persons of the people of their several tribes. Even those who seem to be tributary subjects to the princes within whose dominions they dwell, are not actually

tually ſo. They remain independent; and the tribute which they pay is nothing but a tithe for the uſe of the land of which they are in ſome ſort farmers. Such are the Schiechs ſettled in Syria, Egypt, and over all Mount Atlas (J).

A nation of this character cannot readily ſink into a ſervile ſubjection to arbitrary power. Deſpotiſm would never have been known, even in the ſlighteſt degree, in Arabia, had it not been for theocracy, the uſual ſource of it. The Imams being reputed ſucceſſors of Mahomet, and his deſcendants, and being acknowledged both as temporal and ſpiritual heads within their dominions, have thus found means to abuſe the ſimplicity of their ſubjects, and to enlarge their authority. Nevertheleſs, the genius of the people, their cuſtoms, and even their religion, are all inimical to the progreſs of deſpotiſm, and concur to check the Imams in the exerciſe of their power.

The idea of forming republican governments ſeems never to have occurred to the Arabians. This form is not a neceſſary conſequence of the primitive condition of mankind. It muſt have originated among people whoſe patience was exhauſted by the outrages of arbitrary power; or ſometimes, perhaps, from the fortuitous concourſe of perſons not connected by the ties of family-relation. The united ſtates of Haſchidu

Bekil

Bekil are not ſo much a federative republic, as an aſſociation of ſeveral petty princes, for the purpoſe of mutual defence againſt their common enemies. Their government reſembles that of the German empire, not the States of Switzerland, or the United Provinces. Concerning the pretended Republic of Brava, upon the eaſtern coaſt of Africa, little certain is known. There is ground for thinking that it likewiſe is merely a confederation among the Arabian Schiechs in that country.

The colony of Jews, who occupy a diſtrict in the province of Hedjas, are governed by a hereditary independent Schiech. Having been for ages divided from their countrymen, they have adopted that form of government which they ſaw prevalent among their immediate neighbours.

This multiplicity of petty ſovereigns occaſions ſeveral inconveniencies to the people in general. Wars cannot but frequently ariſe among ſtates whoſe territories are ſo intermingled together, and whoſe ſovereigns have ſuch a variety of jarring intereſts to manage. But, happily, theſe quarrels are ſcarcely ever productive of very fatal conſequences. An army of a thouſand Arabs will take to flight, and think themſelves routed, if they loſe but ſeven or eight of their number.

Thus

Thus are thefe contefts terminated as eafily as excited.

No doubt, fuch a multitude of nobles and petty princes, whofe numbers are continually increafed by polygamy, muft have an unfavourable influence upon the general happinefs of the people. It ftrikes one with furprife, to fee the Arabs, in a country fo rich and fertile, uncomfortably lodged, indifferently fed, ill clothed, and deftitute of almoft all the conveniencies of life. But the caufes fully account for the effects.

The poverty of the wandering Arabs is plainly voluntary. They prefer liberty to wealth, paftoral fimplicity to a life of conftraint and toil, which might procure them a greater variety of gratifications. Thofe living in cities, or employed in the cultivation of the land, are kept in poverty, by the exorbitancy of the taxes exacted from them. The whole fubftance of the people is confumed in the fupport of their numerous princes and priefts. The inftance of the territority of Zebid, which I adduced in my account of that city, fhews that the hufbandman cannot bear fuch exceffive impofts without being reduced to mifery.

One general caufe of the impoverifhment of Arabia is, no doubt, its having ceafed to be the channel of the trade with India, fince the difcovery of the paffage by the Cape of Good Hope.

Yet,

Yet, if the lands were better cultivated, this country might, without the aid of foreign trade, afford sufficient resources to supply all its inhabitants with abundance of the necessaries and common conveniencies of life.

SECTION XVII.

OF THE PROVINCE OF HEDJAS,

CHAP. I.

Of the general Appearance of this Province, and of some of the Towns in it.

HEDJAS is bounded on the east side by Nejed; on the north by the desart of Sinai; on the south by Yemen; and on the west by the Arabic Gulph. Its interior limits I cannot pretend to know distinctly, having seen only the sea-coast: Whatever I may mention concerning the other parts is entirely from hearsay.

By what I have heard, this district bears an entire resemblance to Yemen. From the sea-shore, a plain, varying in breadth, stretches backwards to the bottom of a chain of mountains, running in

a direction parallel to the Red Sea. This plain, like Tehama, is entirely ſandy and barren, with the exception only of the openings of the vallies, which may be watered by torrents from the mountains.

The highlands of Hedjas produce abundance of fruits, and other commodities of various kinds: Yet I have not heard coffee mentioned among their productions. Balm of Mecca comes from thoſe lofty regions, and chiefly from the extenſive mountain of *Safra*, which is a three days journey diſtant from the Arabic Gulph.

This barren plain cannot be populous. I have mentioned already, that I could ſee no towns or villages in my paſſage from Suez to Loheya. I have deſcribed *Jambo*, *Jidda*, and *Ghunfude*, the only towns or harbours on all this extenſive coaſt. The other villages, that may be thinly ſcattered here and there, are too few and too paltry to merit notice.

In the interior parts of this country, I could diſcover no conſiderable city, except *Taaif*, ſituate upon a lofty mountain, in ſo agreeable a country, that the Arabs compare its environs to thoſe of Damaſcus and Sana. This city ſupplies Jidda and Mecca with excellent fruits, particularly raiſins, and carries on a conſiderable trade in almonds, which grow in great plenty in its territories.

There

There are ſome towns, of no great conſequence, belonging to the Schiech of the tribe of *Harb*. I was alſo told of a charming valley, called *Wadi Fatima*, between Mecca and Medina, which Mahomet gave for dowry to his favourite daughter Fatima, and which is preſently poſſeſſed by the *Dani Barkad*, a younger branch of the reigning family of Mecca, and conſequently deſcendants from that princeſs.

The curioſities of Mecca and Medina, the two capitals of Hedjas, are ſo numerous, that each of theſe cities muſt be conſidered in a chapter by itſelf.

CHAP. II.

Of the Power of the Turks in Hedjas.

THE Grand Signior ſtiles himſelf Sovereign of Hedjas; and our geographers, upon the faith of that empty title, repreſent this part of Arabia as a province of the Turkiſh empire. But, the authority of the Sultan is here nothing but a mere ſhadow, which the Arabs would long ſince have annihilated, if they had not found their intereſt in preſerving it.

Nothwithſtanding the lofty pretenſions of the Grand Signior, his power in Arabia conſiſts ſolely in a few ſlender prerogatives. He ſends

yearly caravans to Mecca, with troops to protect them, that are often obliged to make their way by force of arms. Like any other powerful Sovereign, when he chooſes to oppreſs a weak neighbour, he can depoſe the reigning Sherriffe, and exalt another, while his caravan lords it at Mecca. He ſends a Pacha to Jidda, who ſhares the government of this city with the Sherriffe, but who dares neither go to the ſeat of his government, nor return from it, unleſs when he can be protected by the great caravan. Laſtly, the Arabs ſuffer the Turkiſh Sovereign to maintain, for the ſecurity of the pilgrims, and in order to guard the wells, a few janizaries, cooped up in ſome wretched towers.

The revenues which he draws from this pretended province are proportionate to his power in it. The Sultan divides with the Sherriffe the duties paid at the cuſtom-houſe of Jidda. But, the revenue thus obtained, is not ſufficient to defray the expences of the Pacha's houſehold. A Turk, therefore, thinks himſelf diſgraced when nominated to this fine government, and is unhappy till he be recalled.

If the Arabs did not receive, every year, large ſums of money, and other advantages of all ſorts from the Sultan, they would long ſince have expelled this handful of Turks from their country. The Sultan allows large penſions to all the Sher-

Sherriffes, and to the principal nobility of Hedjas, as guardians of the facred family. With thefe penfions, and the freight of four or five large veffels, which he fends every year to Jidda, laden with provifions, he fupports almoft all the inhabitants of Mecca and Medina. During the whole time, while the pilgrims remain in the city of Mecca, as much water as two thoufand camels can bear is daily diftributed gratis; not to fpeak of the vaft number of prefents with which he adorns the *Kaba*, and gratifies the defcendants of Mahomet.

The principal Arabs likewife gain by the many pious foundations eftablifhed by the Sultans, or by opulent private perfons among the Turks, at different holy places. Through all the cities of the Ottoman empire are *kans*, baths, and houfes belonging to the *Kaba*. Some perfons, to fecure their property, after their deceafe, from the rapacity of defpotifm, bequeath it, failing their own family, to the mofque at Mecca. The revenues of this mofque, and of the *kaba*, are fhared between the Sherriffe and the chief nobility of Hedjas. Thefe Arabs would therefore endanger their income, if they offered to break off an apparent dependence, which flatters the Sultan's vanity, without affecting their liberty.

The Sultan no longer commands refpect upon the Arabic Gulph. Poffeffing only a precarious

authority

authority over Egypt, and having but a poor navy, he cannot hinder the Arabs from plundering Turkiſh ſhips, whenever theſe approach ſo near to the ſhores as to fall into their hands, nor yet puniſh ſuch acts of inſolent piracy.

CHAP. III.

Of the Sherriffe of Mecca.

SHERRIFFE, as I have already had occaſion to remark, is the title of the deſcendants of Mahomet by *Haſſan ibn Ali.* Although this branch of the poſterity of Mahomet have never attained to the dignities of Caliph or Imam, they, however, appear to have always enjoyed the ſovereignty over moſt of the cities in Hedjas.

The deſcendants of *Haſſan ibn Ali* are now divided into ſeveral branches, of which the family of *Ali Bunemi*, conſiſting at leaſt of three hundred individuals, enjoy the ſole right to the throne of Mecca. The *Ali Bunemi* are, again, ſubdivided into two ſubordinate branches, *Darii Sajid*, and *Darii Barkad;* of whom ſometimes the one, ſometimes the other, have given ſovereigns to Mecca and Medina, when theſe were ſeparate ſtates.

Not only is the Turkiſh Sultan indifferent about the order of ſucceſſion in this family, but

but he seems even to foment the dissentions which arise among them, and favours the strongest, merely that he may weaken them all. As the order of succession is not determinately fixed, and the Sherriffes may all aspire alike to the sovereign power, this uncertainty of right, aided by the intrigues of the Turkish officers, occasions frequent revolutions. The Grand Sherriffe is seldom able to maintain himself on the throne; and it still seldomer happens that his reign is not disturbed by the revolt of his nearest relations. There have been instances of a nephew succeeding his uncle, an uncle succeeding his nephew; and sometimes of a person, from a remote branch, coming in the room of the reigning prince of the ancient house.

When I was in Arabia, in 1763, the reigning Sherriffe *Mesad* had sitten fourteen years on the throne, and, during all that period, had been continually at war with the neighbouring Arabs, and with his own nearest relations sometimes. A few years before, the Pacha of Syria had deposed him, and raised his younger brother to the sovereign dignity in his stead. But, after the departure of the caravan, *Jafar*, the new Sherriffe, not being able to maintain himself on the throne, was obliged to resign the sovereignty

vereignty again to *Meſad.* *Achmet*, the ſecond brother of the Sherriffe, who was much beloved by the Arabs, threatened to attack Mecca while we were at Jidda. We were ſoon after informed of the termination of the quarrel, and of Achmet's return to Mecca, where he continued to live peaceably in a private character.

Theſe examples ſhew, that the Muſſulmans obſerve not the law which forbids them to bear arms againſt their holy places. An Egyptian Bey even preſumed, a few years ſince, to plant ſome ſmall cannons within the compaſs of the Kaba, upon a ſmall tower, from which he fired over that ſacred manſion, upon the palace of Sherriffe Meſad, with whom he was at variance.

The dominions of the Sherriffe comprehend the cities of Mecca, Medina, Jambo, Taaif, Sadie, Ghunfude, Hali, and thirteen others leſs conſiderable, all ſituate in Hedjas. Near Taaif is the lofty mountain of *Gazvan*, which, according to Arabian authors, is covered with ſnow and froſt in the midſt of ſummer. As theſe dominions are neither opulent nor extenſive, the revenue of their Sovereign cannot be conſiderable.

He finds a rich reſource, however, in the impoſts levied on pilgrims, and in the gratuities offered him by Muſſulman monarchs. Every pilgrim pays a tax of from ten to an hundred

crowns.

crowns, in proportion to his ability. The Great Mogul remits annually fixty thoufand roupees to the Sherriffe, by an affignment upon the government of Surat. Indeed, fince the Englifh made themfelves mafters of this city, and the territory belonging to it, the Nabob of Surat has no longer been able to pay the fum. The Sherriffe once demanded it of the Englifh, as the poffeffors of Surat; and, till they fhould fatisfy him, forbade their captains to leave the port of Jidda. But the Englifh difregarding this prohibition, the Sherriffe complained to the Ottoman Porte, and they communicated his complaints to the Englifh ambaffador. He at the fame time opened a negociation with the nominal Nabob, who refides in Surat. But thefe fteps proved all fruitlefs: And the Sovereign of Mecca feems not likely to be ever more benefited by the contribution from India.

The power of the Sherriffe extends not to fpiritual matters. Thefe are entirely managed by the heads of the clergy, of different fects, who are refident at Mecca. Rigid Muffulmans, fuch as the Turks, are not very favourable in their fentiments of the Sherriffes, but fufpect their orthodoxy, and look upon them as fecretly attached to the tolerant fect of the *Zeidi*.

CHAP.

CHAP. IV.

Of the City of Mecca.

THIS city is ſituate in a dry and barren tract of country, a full day's journey from Jidda. A few leagues beyond it, nearer the highlands, however, abundance of excellent fruits is to be found. In the ſummer months, the heat is exceſſive at Mecca; and, to avoid and moderate it as much as poſſible, the inhabitants carefully ſhut their windows and water the ſtreets. There have been inſtances of perſons ſuffocated in the middle of the ſtreets by the burning wind called *Samoum* or *Samiel*.

As a great part of the firſt nobility in Hedjas live at Mecca, the buildings are better here than in any other city in Arabia. Among its elegant edifices, the moſt remarkable is the famous *Kaba*, or houſe of God, which was held in high veneration by the Arabians, even before the days of Mahomet.

My curioſity would have led me to ſee this ſacred and ſingular ſtructure; but no Chriſtian dares enter Mecca. Not that there is any ſuch expreſs prohibition in the laws of Mahomet, or that liberal-minded Mahometans could be offended; but the prejudices of the people in general,

neral, with respect to the sanctity of the place, make them think that it would be profaned by the feet of infidel Christians. They even persuade themselves, that Christians are restrained from approaching it by a supernatural power. They tell of an infidel, who audaciously advanced within sight of Mecca, but was there attacked by all the dogs of the city, and was so struck with the miracle, and with the august aspect of the Kaba, that he immediately became Mussulman.

There is therefore ground for the presumption, that all the Christians of Europe, who describe Mecca as eye-witnesses, have been renegadoes who have escaped from Turkey. A recent example confirms this suspicion. Upon a promise of being suffered to adhere to his religion, a French surgeon was prevailed with to attend the Emir Hadgi to Mecca, in the quality of his physician. But he had not proceeded far, when he was forced to submit to circumcision, and then suffered to continue his journey.

Although the Mahometans permit not Europeans to visit Mecca, they make no difficulty of describing the Kaba to them. I even obtained at Kahira a drawing of that holy place, which I had afterwards an opportunity of correcting, from another draught by a Turkish painter. This painter gained his livelihood by making

ſuch draughts of the Kaba, and ſelling them to pilgrims.

To judge from thoſe deſigns, and from the relations of many Muſſulmans of ſufficient veracity, the Kaba muſt be an aukward ſhapeleſs building; a ſort of ſquare tower it is, covered on the top with a piece of black gold-embroidered ſilk ſtuff. This ſtuff is wrought at Kahira, and changed every year at the expence of the Turkiſh Sultan. The gutters upon this building are of pure gold.

What ſeems to be moſt magnificent about this ſacred edifice, is the arcades around the ſquare in which the Kaba ſtands. They ſpeak, in terms of high admiration, of a vaſt number of lamps and candleſticks of gold and ſilver with which thoſe arcades are illuminated. However, even by theſe accounts, in which the truth is apparently exaggerated, the riches of the Kaba are far from equal in value to what is diſplayed in ſome Catholic churches in Europe.

In the Kaba is particularly one ſingular relic, which is regarded with extreme veneration. This is the famous black ſtone, ſaid to have been brought by the angel Gabriel in order to the conſtruction of that edifice. The ſtone, according to the account of the clergy, was, at firſt, of a bright white colour, ſo as even to dazzle the eyes at the diſtance of four days journey;

journey; but it wept ſo long, and ſo abundantly for the ſins of mankind, that it became at length opaque, and at laſt abſolutely black. This ſtone, of ſo compaſſionate a character, every Muſſulman muſt kiſs, or at leaſt touch, every time he goes round the Kaba. Neither the ſtone of Abraham, nor that of Iſmael, receives the ſame honours; pilgrims are not obliged either to viſit or to kiſs them.

The Arabs venerate the Kaba, as having been built by Abraham, and having been his houſe of prayer. Within the ſame incloſure is the well of *Zemzem*, valued for the excellence of its water, and no leſs for its miraculous origin. Hagar, when baniſhed by her maſter, ſet little Iſmael down here, while ſhe ſhould find ſome water to quench his thirſt. Returning, after an unſucceſsful ſearch, ſhe was ſurpriſed to ſee a ſpring burſting up from the ground between the child's legs. That ſpring is the preſent well of Zemzem.

Another ornament of the Kaba, is a row of metal pillars ſurrounding it. Theſe pillars are joined by chains, on which hang a vaſt number of ſilver lamps. The porticos or arcades above mentioned are deſigned to protect the pilgrims from the torrid heat of the day. They anſwer likewiſe another purpoſe; for the merchants, of whom

whom great numbers accompany the caravans, expose their wares for sale under those arcades.

The Mahometans have such high ideas of the sanctity of Mecca, that they suppose it to extend even to the environs of the city. Its territory is reputed sacred to a certain distance round, which is indicated by marks set for this purpose. Every caravan find one of those marks on their way, which warns the pilgrims to put on the modest garb which it becomes them to wear on that sacred ground.

CHAP. V.

Of the Pilgrimage of the Mussulmans.

EVERY Mussulman, it is well known, is obliged, once in his life, to visit Mecca, and perform acts of devotion in the sacred places. If this law were strictly observed, the concourse of pilgrims would be immense; nor could the city contain such crowds from every country in which the Mahometan religion has been introduced. It may be presumed, therefore, that none but such as are more than ordinarily devout discharge this duty.

Those indeed, whose circumstances do not admit of their undertaking so distant a journey, are allowed to hire a person to perform it for

them.

them. But a pilgrim, in this character, can act for no more than one person at the same time; and, to prevent imposture, he must bring back a formal attestation from an Imam in Mecca, bearing, that he has actually performed the appointed devotional exercises in the holy places, in the name of such a person, living or dead; for, even after the death of a man, who, during his life, neglected the fulfilling of this point of the law, the duty may still be discharged in his name, and for his benefit. I have sometimes met with pilgrims by profession, who had been ill paid by their employers, and were obliged to ask alms.

Few as the caravans are, in proportion to the numbers of the Mussulmans, even those few are composed, in great part, of persons who go upon other motives than devotion; such as merchants, who think this the safest opportunity for the conveyance of their goods, and the most favourable for the sale of them;---purveyors of all sorts, who furnish the pilgrims with necessaries; and soldiers, paid by the caravan for escorting them. From this it happens, that many persons have seen Mecca several times, without ever visiting it upon any but views of interest.

The most considerable of these caravans is that of Syria, commanded by the Pacha of Damascus. At a certain distance from Mecca, it joins that from Egypt, which is the second in numbers.

bers, and is conducted by a Bey, who takes the title of Emir Hadgi. A third comes from Yemen; and a fourth, ſtill ſmaller in numbers, from the country of Lachſca. A *few* pilgrims come by the Red Sea, and from the Arabian ſettlements on the coaſt of Africa. The Perſians join that which is from Bagdad, and is conducted by the Pacha. *His* poſt is lucrative; for he ſqueezes large ſums from the Perſian heretics.

When giving an account of what I ſaw on board our veſſel, in the paſſage between Suez and Jidda, I had occaſion to ſpeak of the Ihhram, and of the place where pilgrims are obliged to aſſume that garb of humility. I may add, that they muſt proceed without delay to Mecca, as ſoon as they arrive on the border of the ſacred territory. A Greek renegadoe, who had come in our company from Suez, was diſpoſed to reſt for ſome time at Jidda; but the reproaches which he found thrown out upon him, for ſuch an inſtance of indifference about the object of his journey, obliged him to ſet off for Mecca ſooner than was favourable to the ſtate of his buſineſs in Jidda.

Beſides, it is truly advantageous to a pilgrim to haſte forward to the holy places. If he has not been preſent from the commencement, at the celebration of all the ceremonies, and performed every appointed act of devotion, he cannot

not obtain the title of *Hadgi*; an honour much coveted by the Turks, becauſe it confers ſubſtantial privileges, and commands reſpect to thoſe who bear it. The rarity of this title, in Mahometan countries, is a proof how negligently the law enjoining pilgrimage is obſerved.

A ſimilar cuſtom prevails among the Chriſtians in the eaſt, who alſo make much ado about the title of *Hadgi* or *Mokdaſi*, which they gave to pilgrims of their communion. In order to acquire this title, it is not enough for a perſon to go in pilgrimage to Jeruſalem; he muſt ſpend the ſeaſon of the paſſover in that city, and aſſiſt at all the ceremonies in the holy weeks (K).

CHAP. VI.

Of the City of Medina.

ABOUT a day's journey diſtant from the port of Jambo ſtands Medina, a city of moderate extent, ſurrounded with *indifferent* walls, and ſituate in a ſandy plain. It belongs to the Sherriffe of Mecca, but has of late been governed by a Sovereign of its own, of the family of *Darii Barkad*. At this preſent time, the Sherriffe rules it by a Vizir, who muſt be of the royal family.

Before

Before the days of Mahomet, this city was called *Jathreb*. But it was called *Medinet en Nebbi*, the City of the Prophet; from the period at which Mahomet, upon his expulsion out of Mecca by the Koreischites, took refuge here, and continued to make it the place of his residence for the rest of his life.

The tomb of Mahomet at Medina is held in respect by the Mussulmans; but they are not obliged to visit it in order to the performance of any devotional exercises; only, as the caravans from Syria necessarily pass near by Medina, in their return from Mecca, they turn aside to behold the Prophet's tomb.

I also obtained from a Turk a drawing of the mosque in which the tomb stands. It is situate in a corner of the great square; whereas the Kaba is in the middle of the square at Mecca. For fear that the people might superstitiously offer worship to the ashes of the Prophet, the tomb is inclosed within iron rails, and is only to be seen by looking through these. It is of plain mason-work, in the form of a chest; and this is all the monument. I could never learn the origin of the ridiculous story, which has been circulated in Europe, concerning vast magnets said to support the coffin of Mahomet in the air.

This tomb is placed between two other tombs, in which rest the ashes of the two first Caliphs. Al-

Although not more magnificent than the tombs of the founders of moſt other moſques, the building that covers it, is hung with a piece of ſilk ſtuff embroidered with gold, which is renewed every ſeven years by the Pacha of Damaſcus.

This building is guarded by forty eunuchs, chiefly for the ſecurity of the treaſure which is ſaid to be kept in it. This treaſure conſiſts chiefly of precious ſtones, the offerings of rich Muſſulmans. But there was evidently ſuch a mixture of fable in the account I received of it, that I knew not what to think. Several reſpectable Mahometans ſeriouſly aſſured me, that the philoſopher's ſtone, or a large quantity of powder for converting other metals into fine gold, was one of the moſt valuable articles of that treaſure. An eminent Arabian merchant informed me, that the guard was poſted for no other purpoſe but to keep off the populace, who had begun to throw dirt upon the tomb, which they afterwards ſcraped off, and preſerved as a ſort of relic.

CHAP. VII.

Of the independent Schiechs, Arab and Jewiſh.

THE highlands of Hedjas are poſſeſſed by a number of independent Sovereign Schiechs. The

moſt powerful of theſe is the Schiech of the tribe of *Harb*, who can bring two thouſand men into the field. He reſides in the city of *Makſchous*; and his domains contain ſeveral cities, and a number of villages.

During the months favourable for paſturage, the moſt diſtinguiſhed perſons of this tribe live in tents; in the reſt of the year, they inhabit the towns and villages. The lower claſs live, commonly through the whole year, in huts thatched with graſs. This principality is ſituate upon the mountains between Mecca and Medina.

I could not learn either the names or the ſituation of the territories of the other independent Schiechs in this province. What I know is, that they all live with their ſubjects in towns and villages, thro' the whole year, and have for their places of defence ſome caſtles built upon precipitous rocks. They ſometimes join their neighbours to attack the Turkiſh caravans; but theſe never paſs thro' *their* dominions.

The chief of the tribe of *Harb* is the perſon who chiefly harraſſes the caravans, and lays them under contribution. Unleſs the Syrians and Egyptians pay the tribute he demands, for permiſſion to paſs through his territories, he muſters up an army of his own ſubjects and his neigh-

neighbours, all of whom are very willing to pillage a caravan.

The moſt remarkable, and the leaſt known of thoſe highland communities, is that which the Jews have formed upon the mountains lying to the north-eaſt of Medina. That tract of country is called *Khiebar;* and the Jews inhabiting it are known in Arabia by the name of *Beni Khiebar*. They have independent Schiechs of their own, and are divided into three tribes; *Beni Miſſiad*, *Beni Schaban*, *Beni Anaeſſe*. So odious are they to the Mahometans, who accuſe them of pillaging the caravans, that, in Syria, the greateſt affront which can be offered a man is to call him *Beni Kheibar*. Thoſe robberies ſeem, however, to be unjuſtly imputed to them. Some Mahometans, whom I could credit, aſſured me, that the Jews indeed furniſhed auxiliaries to the Arab army, which had lately pillaged the caravan from Damaſcus; but, that the authors of that enterpriſe were, the Schiech of the tribe of *Harb* in Hedjas, and he of the tribe of *Anaeſſe* in *Nejed*.

It does not appear that the Jews of Kheibar keep up any intercourſe with their brethren who are diſperſed over Aſia. When I aſked the Jews in Syria concerning them, they told me, that thoſe falſe brethren durſt not claim their fellowſhip, for that they did not obſerve the law. The Beni Kheibar muſt therefore be of the ſect

of

of the *Karaites*, who are not numerous, and are much dispersed; and, by the other Jews, who are in general attached to the sect of the Pharisees, are still more detested than the Christians or Mahometans.

The name of *Anaesse* is not unlike *Hanassi*, the name of a tribe of whom Benjamin de Tudela speaks as being his countrymen. It also has a considerable resemblance to *Baruc Anzab*, a race of Jews who gave much trouble to Mahomet and the first Caliphs. It should seem, therefore, that this branch of the Jews must have subsisted here for more than twelve centuries. *Barthema* was the first modern that made mention of this little state of independent Jews, in the neighbourhood of Medina.

The circumstances of this settlement have, perhaps, given rise to the fable of the *Sabbatical River*. These Jews cannot accompany a caravan, because their religion permits them not to travel on the Sabbath. Yet the country which they inhabit is surrounded by such vast and sandy desarts, that, unless with a caravan, so sequestered a tract cannot be safely either entered or left.

SEC.

SECTION XVIII.

OF YEMEN IN GENERAL.

CHAP. I.

Of the Boundaries and Subdivisions of Yemen.

THIS great province, comprehending the finest and most fertile part of Arabia, is surrounded by the Arabic Gulph, and by the provinces of Hadramaut, Nejed, and Hedjas.

Yemen is naturally divided into two parts, differing greatly in soil and climate. That bordering on the Arabic Gulph is a dry and sandy plain, nearly two days journey in breadth, and is scorched by the most torrid heats. The other, extending immediately beyond this, is a high-lying country, full of precipitous, yet fertile hills, and enjoying a much more temperate air. But, these circumstances will fall properly within the natural history of Arabia; and I am here speaking only of its political divisions.

Yemen is, like the rest of Arabia, parcelled out among a number of different sovereigns in unequal portions. Some of them are princes of con-

confiderable power; but many are petty Schiechs, who are, however, perfectly independent.

The moft confiderable of thofe princes is the Imam, who refides at Sana. Having travelled through a part of his dominions, and by confequence acquired particular knowledge of them, I fhall defcribe them in a feparate article, and the rather, as they extend through the greater part of Yemen. At prefent, I proceed to give an abftract of what I could learn concerning the reft of this province.

The independent ftates of Yemen, befide the dominions of the Imam, are, as I learned from perfons who were the moft likely to be accurately informed,

1. The territory of *Aden*, which has been for fome time governed by a particular prince;

2. The principality of *Kaukeban*, poffeffed by a *Sejid;*

3. *Kobail*, or *Hafchid-u-Bekil*, in which are many Schiechs, united in a fort of confederation;

4. The principality of *Abu-Arifch*, belonging to a Sherriffe;

5. A large diftrict between *Abu-Arifch* and Hedjas, inhabited by free Bedouins;

6. The territory of *Khaulan*, under the dominion of its own Schiech;

7. The

7. The territory of *Saban*, comprehending the principality of *Saade*, which belongs to a *Sejid*, with the domains of ſome independent Schiechs;

8. *Nedſjeran;*

9. *Kachtan;*

10. *Nebhm;*

11. Eaſt *Khaulan*, conſiſting of four ſmall ſovereignties, under the government of as many independent Schiechs;

12. The vaſt country of *Dſjof* or *Mareb*, governed by a Sherriffe, and ſome independent Schiechs;

13. The territory of *Jafa*, in which are at leaſt three independent Schiechs.

There are poſſibly ſeveral other ſovereign ſtates in Yemen, which might be too ſmall to come to my knowledge. A traveller, who ſhould only ſtop a ſhort time on his way, could not readily learn the names of all the petty German baronies. What I know certainly, however, as having witneſſed ſtriking enough inſtances of it, is, that thoſe endleſs ſubdiviſions of territory, among ſuch a multitude of petty ſovereigns, are, in a great meaſure, the cauſe of the ſtate of decline in which Arabia at preſent appears: Such a collection of jarring intereſts is naturally fatal to trade and induſtry.

CHAP.

CHAP. II.

Of the Principality of Aden.

THIS ſmall ſtate is bounded on the ſouth by the Indian Ocean; on the weſt and north by the dominions of the Imam; and on the eaſt by the country of *Jafu*. It formerly belonged to the Imam; but, in 1730, the inhabitants expelled the Imam's governor, and elected a Schiech, who is perfectly independent.

Aden, an ancient and celebrated city, gives its name to this principality. It has ſtill a good harbour, although much declined from what it once was. Its trade is now trifling; for the Sovereign is never at peace with his neighbours. Coffee from Jafa is the only article for export which this city affords.

Among a number of cities, and a good many caſtles of no great ſtrength, belonging to this ſmall ſtate, the only place that is ſtill in any degree conſiderable, is *Lahadsje*, the ſeat of the preſent Schiech *Abd ul Kerim el Foddeli*. This town was beſieged by the famous *Abd Urrab*, from whom it ſuffered conſiderably. *Foddeli* is a narrow diſtrict, containing a city and ſeveral villages, known from its having been the original ſeat of the reigning family.

CHAP.

CHAP. III.

Of the Principality of Kaukeban.

THE country bearing this name, is ſurrounded almoſt on all hands by the dominions of the Imam of Sana; only, on one ſide, meeting the territory of the confederated Schiechs of Haſchid-u-Bekil. The reigning family are deſcendants from Mahomet, by *Hadi*, Imam of *Saade*. They, for ſeveral ages, poſſeſſed conſiderable dominions in Yemen; and retained the title of Imam even during the uſurpation of the Turks. But, when this nation was driven out of Yemen by *Khaſſem el Kebir*, that illuſtrious family were obliged to yield up their title of Imam to the new Arabian conqueror, and to content themſelves with that of *Sidi* or *Sejid*. However, they ſtill retain ſovereign authority over a conſiderable territory.

A ſeries of thoſe ſovereigns was communicated to me; but I could not find means to ſatisfy myſelf of its authenticity. The reigning prince, in 1763, was *Sejid Achmet*. He had ſeveral ſons and brothers, and a good many nephews.

He reſides at Kaukeban, a ſmall unfortified town, but ſituate on the ſummit of an almoſt in-

acceſſible mountain. The aunt of the reigning prince has made a cauſeway be formed, by which loaded camels can now advance up to the city.

In the different diſtricts into which this country is divided, are a good many towns and villages, moſt of which have caſtles or citadels upon adjoining hills. Theſe are not unneceſſary precautions for the defence of thoſe petty princes, againſt ſo powerful a neighbour as the Imam of Sana.

Wadi Laa is a valley fertile in coffee, which belongs to *Sejid Ibrahim*, brother to the reigning Imam. In its neighbourhood are ſome hot mineral ſprings.

CHAP. IV.

Of the allied Princes of Haſchid-u-Bekil.

THE extenſive country of Haſchid-u-Bekil, poſſeſſed by a number of confederated Schiechs, is properly named *Bellad el Kobail*, the Country of the Highlanders: But the other, expreſſive of the confederacy, is the name by which it is more commonly known. It extends northward as far as to the Deſart of *Amaſia*; on the ſouth and the eaſt, it is bounded by the dominions of the Imam, and the principality of Kaukeban; weſtward, it meets the ſovereign ſtate of Abu Ariſch.

wifch. The republican fpirit prevails fo little through Afia, that thefe ftates may be regarded as a fingular political phenomenon in the eaft.

This highland country contains many Schiechs, defcended from very ancient noble families, each of whom rules within his own domains as a fovereign prince. Thefe Schiechs, finding themfelves unable to make feparately any fuccefsful refiftance to a powerful neighbour, have combined, in order to defend themfelves by the common force.

It is not eafy, even in Europe, to obtain a thorough knowledge of the principles of any political conftitution; but, among the miftruftful, fufpicious inhabitants of the eaft, fuch a thing is almoft impoffible. I could not learn upon what laws and conditions the confederation of Hafcid-u-Bekil is maintained. All I know is, that they choofe a certain number of chiefs, and, in war, fo many generals, to command their united forces.

Thefe allied princes, and their fubjects, are much better foldiers, and more inclined to war, than the reft of the Arabians. The Imam of Sana, and the Sherriffe of Mecca, entertain each feveral regiments of thofe highlanders, and pay them better than their other troops. They muft have officers of their own nation; and the Schiechs ufually both raife the regiments, and nominate

nominate the officers. For this reafon, the I-mam fears to quarrel with the confederates. When they go to war with the Sovereign of Sa-na, their countrymen in his fervice defert and join them.

A tradition which fubfifts concerning their common origin, may have been the caufe which firft gave rife to the confederation among thofe Schiechs, and which has difpofed them to main-tain it hitherto. Hafchid and Bekil, whofe names the confederates have affumed, were, by this tradition, brothers, fons of one *Babrofcham*, by a princefs called *Nedsjema*. Babrofcham, who was born of honourable parents in Natolia, after fome romantic adventures, carried off that princefs, who was daughter to the king of Bi-thynia, and fought refuge upon thefe mountains of Yemen; where, through his fons, Hafchid and Bekil, he became the anceftor of all the Schiechs of *Bellad el Kobail;* and they accor-dingly look all up to him as their common pa-rent.

It is certain, however, that in this country are Schiechs, whofe families can be traced far-ther back than the date of this tale. In the di-ftrict of *Kheivan*, and in the city of *Beit il To-ba*, refides the chief of the family of *Toba*, a de-fcendant from the ancient Arabian monarchs of this name.

I was told of fifty of theſe independent Schiechs, ſome of whom poſſeſs domains in the midſt of the Imam's territories. It is needleſs to put down their names.

The country inhabited by theſe confederates is of various degrees of fertility. Some vallies, which produce fruits in great abundance, are interſperſed among the hills; and even the higher grounds are cultivated and fertile.

A number of caſtles are ſcattered upon the heights; but few conſiderable villages are to be ſeen. The town of Kheivan, in the diſtrict of the ſame name, is remarkable for having been the ſeat, firſt of the Hamjare Monarchs, and afterwards of the Imams. Ruins of a very ancient palace are ſtill to be ſeen there.

In ſome other ſmall villages are ſeveral monuments, from which it appears, that, before the Turkiſh conqueſt, a great part of *Bellad el Kobail* was under the dominion of the ancient Imams.

CHAP. V.

Of the Principality of Abu Ariſch, and the neighbouring Bedouins.

THE principality of Abu Ariſch, which is alſo named after its capital, is properly a part of Tehama.

hama. It ſtretches along the Arabic Gulph, northward from Loheya, for the ſpace of two degrees. Like the reſt of the Tehama, it is every where dry and barren, except only where watered by the rivers from the mountainous parts of Yemen.

This country was, not long ſince, within the Imam's dominions. The Sovereigns of Sana uſually intruſt the government of their provinces to none but perſons of mean birth; often to ſlaves, who may be leſs likely than the Arab nobles to aſpire at independence. But a late Imam imprudently appointed a Sherriffe, named Achmed, to the government of Abu Ariſch. The conſequence was, that this Sherriffe revolted againſt his Sovereign: Thus juſtifying the ſaying among the Arabs, that the poſterity of Mahomet have all a thirſt for ſovereign power.

His ſon Mahommed, the reigning Sherriffe of Abu Ariſch, has hitherto withſtood all the efforts of the Imam to reduce him to his obedience. The confederates of Haſchid-u-Bekil have been repeatedly excited, by preſents from the Imam, to attack the Sherriffe; but their attacks have been made without any regular concerted plan of conqueſt. Schiech *Mecrami* of Nedsjeran likewiſe penetrated into this country, with a ſmall army, in two ſucceſſive winters. To expel this enemy, the Sherriffe levied ſix hundred

men

men in the country of Haſchid-u-Bekil, and gave him battle in January 1763. The Sherriffe was defeated, with the loſs of ſix or ſeven men, upon which he ſhut himſelf up, in deſpair, in his palace. But Schiech Mecrami did not avail himſelf of his victory; for, learning that the Schiech of Kachtan had entered Nedsjeran in his abſence, he haſtened home to the defence of his own dominions.

The remarkable places in the principality of Abu Ariſch, are the capital, known by the ſame name, which is encompaſſed with walls, and is the ſeat of the Sherriffe; and the town and harbour of *Gezan*, a day's journey from Abu Ariſch. This province of Gezan, ſituate upon the Arabic Gulph, and in a fertile country, carries on a conſiderable trade in ſenna; great plenty of which grows in the circumjacent territory; and in coffee, which is brought hither from the mountains of Haſchid-u-Bekil. It has a trade likewiſe with the ports on the oppoſite ſide of the Arabic Gulph; but has no intercourſe with the ſubjects of the Imam. A few towns, and ſeveral large villages, form the reſt of this principality.

The plain extended along the Arabic Gulph, for the ſpace of a degree, from the borders of Abu Ariſch to Hedjas, is occupied by a tribe of free Arabs, called *Beni Halal.* Theſe Bedouins live

live in tents, under the government of Schiechs. They are poor, and addicted to robbery, as I have already obſerved in the account of our journey from Jidda to Loheya. But they value themſelves on their courage, and glory in bearing pain without ſhrinking.

Theſe Bedouins, when aſked what religion they are of, call themſelves Muſſulmans. But their neighbours, not crediting this account, call them infidels, and accuſe them of profeſſing a peculiar religion, the followers of which are called *Maſaliks*. It appears indeed, that they depart widely, in ſeveral points, from pure Mahometiſm; their circumciſion at leaſt is totally different. It may be thought, that theſe wandering Arabs, having never been ſubdued, by either Mahomet or his ſucceſſors, have retained ſome part of their ancient religion. The Muſſulmans conſider the Bedouins, in general, as ſcarcely orthodox, and reproach them as not being true believers.

Theſe Arabs of Beni Halal inhabit a barren territory. They are poor, and live upon the ſcanty produce of their flocks.

CHAP.

CHAP. VI.

Of the Territories of Saham and Khaulan.

THE Arabs call the mountainous tract between Haſchid-u-Bekil and Hedjas, Sahan. This tract of country is of conſiderable extent, and produces abundance of excellent fruits of all kinds, but eſpecially grapes. Iron mines have alſo been diſcovered in it, but for want of wood have not been wrought. From this circumſtance, the iron in Yemen is both dear and bad.

The inhabitants of this country, eſpecially the highlanders, who have little intercourſe with ſtrangers, are ſaid to ſpeak the beſt Arabic, correſponding more entirely than that ſpoken any where elſe with the language of the Alcoran; although, at the ſame time, they are almoſt abſolutely ſtrangers to the book.

Theſe people differ eſſentially in their manners from the Arabs in the cities of Yemen. They ſeldom take more than one wife each. Their women are not permitted to marry till they have completed their fifteenth year; whereas, in the dominions of the Imam, girls are married at the age of nine or ten. They live upon meat, honey, milk, and ſome vegetables. Their country affords plenty of theſe articles. By

this ſimple mode of living, they commonly attain to a very advanced age, retaining the perfect uſe of their ſight to the laſt. They are very hoſpitable, and yet rob with no leſs rapacity, when they meet with travellers not embodied in a caravan, than the Bedouins of the deſart.

In this country are many independent lordſhips. The principal of theſe is *Saade*, in the poſſeſſion of Prince *Khaſſem*, a deſcendant from Imam *Hadi*, of the ſame ſtock as the preſent royal families of Kaukeban and Sana. This Prince takes alſo the title of Imam; but his principality is ſo ſmall, that he can hardly defend himſelf againſt the Schiechs of the neighbouring mountains.

At Saade, his capital, and the place of his reſidence, is a cuſtom-houſe, which brings him a conſiderable revenue. All goods from the dominions of the Imam muſt paſs this way to Nedſjeran, Kachtan, or Mecca; and high duties are exacted. In the neighbourhood of this city is a high hill, famous as being the poſt upon which a prince of this ſtate ſuſtained a ſeven years ſiege by the Turks.

A part of the great deſart of Amaſia lies between Saade and Haſchid-u-Bekil. In the middle of that deſart is *Birket Soidan*, the only place where travellers can halt for refreſhment.

The

The ſmall diſtrict of Khaulan, which comes to be here taken notice of, and which is to be carefully diſtinguiſhed from that of the ſame name near Sana, lies among the mountains weſtward from Saade, upon the road from Sana to Mecca, four days journey from Hali, the extreme city upon that ſide of the Sherriffe's territory. It has likewiſe an independent Schiech. This is all that I could learn concerning it.

CHAP. VII.

Of the Principalities of Nedsjeran and Cachtan.

NEDSJERAN is ſituate in a pleaſant and well watered country, three days journey north-eaſt from Saade. This narrow territory is fertile in corn and fruits, eſpecially in dates. It affords excellent paſturage; and its horſes and camels are in high requeſt through all Arabia.

Its preſent Schiech, whoſe name is Mecrami, has gained a very high reputation. He is ſaid not to be of the ſtock of the ancient nobility. In his youth, he travelled through all Arabia, Perſia, and India. After his return, the Imam of Saade intruſted him with the government of the province of Nedsjeran. But, ſcarce had Mecrami been inveſted in this office, when he threw off his allegiance.

The

The new Schiech of Nedsjeran has made himself formidable by his genius and valour, not merely to his neighbours, but even to diſtant princes. Not long ſince, he introduced his troops, by ſmall detachments, into the territory of Haſchid-u-Bekil; penetrated into the dominions of the Imam; and made himſelf maſter of the province of *Safan*. In January 1763, as has already been mentioned, he defeated the Sherriffe of Abu Ariſch. In the end of the ſame year, he had traverſed all Arabia with his army, and entered the province of *Lachſa*. In Europe, it would be impoſſible to conduct an army, in ſo ſhort a time, through ſuch an extent of ſtrange and deſart countries. But an army of Arabs are not incumbered with artillery, tents, or ammunition. The ſcanty proviſions which they need are borne by camels; and the ſoldiers, being light-armed, and almoſt naked, fear no fatigue.

Schiech Mecrami enjoys through Arabia the reputation, no leſs of a profound theologian, than of a valiant warrior. His religious opinions differ eſſentially from thoſe of the ſtanding ſects among the Muſſulmans. He honours Mahomet as the Prophet of God, but looks with little reſpect on his ſucceſſors and commentators. Some of the more ſenſible Arabs ſay, that this Schiech has found means to avail himſelf of heaven, even in this life; for, to uſe their expreſſion,

ſion, he ſells paradiſe by the yard; and aſſigns more or leſs honourable places in that manſion according to the ſums paid him. Simple, ſuperſtitious perſons actually purchaſe aſſignments upon heaven, from him and his procurators, and hope to profit by them. A Perſian, of the province of *Kirman* too, has lately begun to iſſue ſimilar bills upon heaven, and has gained conſiderably by the traffic. The people of the Eaſt appear to approach daily nearer to the ingenious invention of the Europeans in theſe matters.

The knowledge of many ſecrets, and, among others, of one for obtaining rain when he pleaſes, is likewiſe aſcribed to this Schiech. When the country ſuffers by drought, he appoints a faſt, and after it a public proceſſion, in which all muſt aſſiſt, with an air of humility, without their turbans, and in a garb ſuitably mean. Some Arabs of diſtinction aſſured me, that this never fails to procure an immediate fall of rain.

The capital of this ſmall kingdom is Nedsjeran, an ancient city, famous in Arabian hiſtory. The other towns in it are places of little conſequence.

The ſmall diſtrict of Kachtan lies among the mountains, three days journey northward from Nedsjeran. At Loheya, I ſaw a perſon of diſtinction

tinction from that country, who had been at Sana with horſes for the Imam. He became ſuſpicious of my intentions, when I put ſome queſtions to him reſpecting his country, and would give me no information. All that I could learn concerning Kachtan, was, that it is governed by a peculiar Schiech.

CHAP. VIII.

Of the Principalities of Nehhm and Khaulan.

NEHHM is a ſmall diſtrict between Dsjof and Haſchid-u-Bekil. The preſent Schiech, who is of a warlike character, and often troubleſome to the Imam, is an independent prince. He poſſeſſes a few ſmall inconſiderable towns, with a fertile mountain, on which are many villages. The inhabitants of *Deiban* are free; but they always join the Schiech of Nehhm in his wars with the Imam.

The ſmall diſtrict of Khaulan, which is different from that of the ſame name of which ſome account has already been given, lies a few leagues ſouth-eaſt from Sana. It is governed by an independent Schiech, the repreſentative of a very ancient family. Schiech *Rajech Khaulani*, who reigned in 1763, dwelled at Sana, being general of the Imam's troops. His ordinary place

place of refidence is at *Beit Rodsje*, a fmall town in his own dominions.

In this principality is the fmall city of *Tanaeim*, famous among the Jews of Arabia, who had anciently their chief feat, with many fpacious fynagogues, in it. At prefent it is almoft defolate; and few Jews are among its inhabitants. *Beit el Kibfi* is a village inhabited folely by Sherriffes, one of whom muft always be at the head of the caravan which goes annually from Sana to Mecca. This caravan confifts of about three thoufand perfons, and is forty-five days upon the road, although the whole length of the journey be not more than an hundred German miles, at leaft if it could be travelled in a ftraight line.

Several places, which once pertained to the prince of Khaulan, have been, by degrees, annexed to the dominions of the Imam.

CHAP. IX.

Of the Country of Dsjof.

THIS great province of Yemen extends fouthward from Nedsjeran to Hadramaut, and eaftward from Hafchid-u-Bekil to the Defart, by which Yemen is feparated from Oman. It is full of fandy and defart plains. In feveral places,

ces, however, the inhabitants want neither cheese, nor durra, nor any other of the necessaries of life. The horses and camels of Dsjof are greatly in request in the Imam's dominions.

The country of Dsjof is divided into *Bellad el Bedoui*, that district which is occupied by wandering Arabs; *Bellad es Saladin*, the highland district, governed by independent chiefs, who take the title of *Sultan;* and *Bellad es Scheraf*, the district in which the supreme power is possessed by Sherriffes.

The wandering Arabs in this country are of a martial character. In their military expeditions they ride upon horses or camels. Their arms are a lance, a sabre, and sometimes a match-firelock. Sometimes they put on coats of mail, a piece of defensive armour which the other Arabs have ceased to wear. They are not a little troublesome to their neighbours, who are settled in villages,---plundering them, and often carrying off their young women. But neither these, nor any other of the Bedouins, are ferociously cruel; they only rob strangers, but never kill them. These Bedouins of Dsjof are said to have uncommon talents for poetry, and to excel all the other Arabs in this elegant art.

In the district of Bellad es Saladin are many petty sovereigns. Of these, none was named to

one but the Sultan of *Baham*. The title of Sultan is no where used in Arabia, except in Dsjof and Jafa. It seems to be applied to distinguish the Schiechs of the Highlanders from those of the Bedouins.

The most considerable princes in the district of Bellad es Scheraf, are the three Sherriffes of *Mareb*, *Harib*, and *Rachvan*. But the first, although chief of the descendants of Mahomet in this country, possesses only the town of Mareb, with some adjacent villages.

Mareb, though consisting only of about three hundred poor houses, is the capital of the province. It is situate sixteen leagues north-east from Sana. It was known to the ancients as the capital of the Sabeans, by the name of *Mariaba*. It is not certain whether it was ever called *Saba*. In its neighbourhood are some ruins, which are pretended to be the remains of the palace of Queen *Balkis*. But there is no inscription to confirm or refute this assertion.

The Sabeans had a reservoir or bason for water, which was anciently famous, and which I often heard talked of in Arabia; but nobody could give me an exact description of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous reservoir, called by the Arabs *Sitte Mareb*, was a narrow valley between two ranges of

hills, and a day's journey in length. Six or seven small rivers meet in that valley, holding their course south and south-west, and advancing from the territories of the Imam. Some of these rivers contain fishes, and their waters flow through the whole year; others are dry, except in the rainy season. The two ranges of hills which confine this valley, approach so near to each other upon the eastern end, that the intermediate space may be crossed in five or six minutes. To confine the waters in the rainy season, the entrance into the valley was here shut up by a high and thick wall; and, as outlets, through which the water thus collected, might be conveyed, in the season of drought, to water the neighbouring fields,----three large flood-gates were formed in the wall, one above another. The wall was fifty feet high, and built of large hewn stones. Its ruins are still to be seen. But the waters, which it used formerly to confine, are now lost among the sands, after running only a short way.

Thus was there nothing incredibly wonderful in the true account of the Sabæan reservoir. Similar, although much smaller reservoirs, are formed at the roots of the mountains in many places through Yemen. Near Constantinople is a vale, the entrance into which is likewise shut up by a wall to confine the water, which is conveyed

veyed thence in aqueducts into the capital of the Ottoman empire.

The tradition, that the city of Mareb was destroyed by a deluge, occasioned by the sudden bursting of the wall, has entirely the air of a popular fable. It seems more probable, that the wall, being neglected, fell gradually into disrepair, when the kingdom of the Sabæans declined. But the ruin of the wall proved fatal to the city in a different way. The neighbouring fields, when no longer watered from the reservoir, became waste and barren; and the city was thus left without means of subsistence. Besides, Mareb is not so situate that it could suffer an inundation in consequence of the demolition of the wall. It stands upon a small eminence, at a league's distance from it, upon the water side.

The fertility of the district might be renewed by the reparation of this work. But, such undertakings can be executed only by opulent sovereigns. *Mariaba* was the seat of a powerful prince, who reigned over Yemen and Hadramaut. *Mareb* is but the abode of a poor Sherriffe, who can scarcely withstand the encroachments of feeble neighbours.

The only other place in the country of Dsjof, that I heard of as remarkable, is *Kasser el Nat*,

a citadel which ſtands upon a lofty hill, and was built by the Hamjare princes.

CHAP. X.

Of the Country of Jafa.

THIS territory is ſurrounded by Aden, ſome part of the Imam's dominions, and the extenſive province of Hadramaut. It is fertile, and abounds particularly in coffee and cattle.

It was formerly under the dominion of the Imam; but, in the end of the laſt century, the inhabitants revolted, and made themſelves independent. They are governed at preſent by three ſovereign princes, who have conquered alſo a part of the province of Hadramaut. Thoſe princes are, 1. The Sultan of *Reſſes*, who reſides at *Medsjeba;* 2. The Sultan of *Moſaka*, who takes his title from the place of his reſidence; 3. The Sultan of *Kara*, who reſides in a caſtle upon the mountain of Kara.

One of theſe Sultans of Jafa likewiſe poſſeſſes *Schæhhr*, a ſea-port town, from which incenſe, but inferior in quality to that of India, is exported. Nobody could inform me concerning the interior parts of this diſtrict of *Schæhhr*.

Bellad Schafel, and *Ed Dahla*, are the dominions of two petty Schiechs. *Medina el Asfal*,

is a city famous for the tombs of various faints. The inhabitants are confequently Sunnites.

SECTION XIX.

OF THE DOMINIONS OF THE IMAM OF SANA

CHAP. I.

Of the Extent and Divifions of the Imam's Dominions.

SPEAKING of Yemen in general, I unavoidably gave fome account of that part of this province which is fubject to the Imam. The fame intermixture of fertile and barren territory, and the fame productions, appear every where through the whole province. The Imam, however, feems to be mafter of the richeft, the moft agreeable, and the moft interefting part of this tract of country.

It would not be eafy to explain diftinctly the extent and limits of this fovereign's territories, as they are fo interfected by the domains of a number of petty princes. On the north fide, they

they meet the territory of Haſchid-u-Bekil; weſtward they are bounded by the principality of Abu-Ariſch and the Arabic Gulph; to the ſouth by the principality of Aden; and on the eaſt by the territories of Dsjof and Jafa.

The general diviſion of Yemen into *Tehama*, the Lowlands, and *Djebal*, the Highlands, obtains in the Imam's dominions, as well as elſewhere. Upon this grand diviſion depends the ſubdiviſion of the kingdom of Sana into thirty governments or counties. Tehama contains ſix of theſe governments, and the highland country twenty-four.

Theſe ſmall governments are not all alike populous or remarkable. It would be a tedious and ſuperfluous labour, therefore, to enumerate the names of all the towns and villages contained in them. I ſhall content myſelf with taking notice of the principal of thoſe, after I have given ſome general account of the Sovereign of theſe dominions, and of the nature of his government.

As there are, in the territory of the Imam, many Schiechs diſperſed among the mountains, who acknowledge not his authority, and are but in a very ſlight degree dependent upon him, I ſhall be more careful to take notice of theſe independent Lords, than of the petty towns and villages. The reader will be more entertained by an account of

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the political conſtitution under which this ſingular people are united, than he could poſſibly be by a liſt of Arabic names.

CHAP. II.

Origin and Hiſtory of the Imams.

IN the abſtract of the revolutions of Arabia, I have briefly mentioned that by which the expulſion of the Turks was accompliſhed. This event took place in 1630; and, from this period, are we to date the elevation of the preſent royal family of Sana. Their great anceſtor is *Khaſſem Abu Mahomed*, who was the chief author of that revolution.

Khaſſem was deſcended from Mahomet by Imam *Hadi*, who is buried at Saade, where his poſterity ſtill reign. From him are ſprung both the Imams of Saade, and the princes of Kaukeban, whom the Turks could never ſubdue. Khaſſem lived as a private perſon, upon the revenue of an eſtate which had been left him by his anceſtors, upon the mountain of *Schachara*, north-eaſt from Loheya. Although but a private individual, he enjoyed the friendſhip of the independent Schiechs in the Highlands; and, ſeeing the Turks to be odious to his countrymen, he, with the aid of thoſe Schiechs, attacked the Pachas, and,

and, by degrees, expelled them out of all the cities of Yemen. Thus attaining the dignity of a Sovereign Prince, and aſſuming the title of Sejid Khaſſem, he ſtill continued, however, to reſide upon the mountains of Schaehara, and died there, after a reign of nine years. The gratitude of the nation honoured him with the epithet *Great;* and he has accordingly been denominated *Khaſſem el Kbir*, or Khaſſem the Great.

After this revolution, the ancient royal family of Kaukeban, being obliged to yield its prerogatives to the family of Khaſſem, the eldeſt ſon of Khaſſem aſſumed the title of *Imam*, and the name of *Metwokkel Allah*. The Imam is properly the clerygman who ſays public prayers in the moſques. The royal ſucceſſors of Mahomet have continued the practice of performing theſe religous ſervices, in proof that they enjoy ſpiritual, no leſs than temporal power. Various Arabian Princes, who dare not aſſume the title of Caliph, content themſelves with that of Imam, or *Emir el Mumenim*, Prince of the Faithful. All thoſe Sovereigns, thus inveſted with ſpiritual authority, whether Caliphs or Imams, obſerve the ancient cuſtom of changing their name, like the Popes in Chriſtendom, when they mount the throne. This change ſeems to indicate, that the whole character of the man is entirely altered, upon

upon his being invested with an employment, which impresses a degree of sanctity upon the character.

Imam Metwokkel Allah proceeded to deliver his country from the Turks, who do not appear to have made any very vigorous efforts to maintain themselves in so remote a conquest, by which they were rather losers than gainers. The Arabs honour that Imam as a saint: To spare the public revenue, he, like many other Mahometan Monarchs, earned his livelihood by his labour, employing himself in making caps. He had only one wife, and she contented herself with one household servant. Metwokkel Allah resided at *Doran*, and reigned thirty years.

His son *Mejid Billah* succeeded him; was no less scrupulous than his father with respect to the revenues of the state; and reigned seven years.

His successor was his cousin *Mahadi Achmet*, who, after reigning likewise seven years, and, notwithstanding his devout turn of mind, extending by his conquests the limits of the kingdom, was succeeded by

His nephew *Mejid Billah*. He was proclaimed Imam by the name of *Mahadi Hadi*. This prince had reigned only two years, when *Mahadi Mahomed*, son of Imam Mahadi Achmed, dethroned him, and assumed his place.

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This Imam Mahadi Mahomed refided at *Mouabbeb*, and reigned thirty years. The French vifited his court in 1707: An account of the circumftances of which vifit has been publifhed by *La Roque*. *Hamilton* fpeaks alfo of this prince, and fays, that he was eighty years of age in the year 1714. Mahadi Mahomed was continually at war with the confederates of Hafchid-u-Bekil. In the beginning of this conteft, he put his nephew Khaffem at the head of his army, and he proved victorious; but the Imam ungratefully fhut up the fuccefsful general in the citadel of Damar. At a fubfequent period, the Imam's fon being defeated by the confederates, that prince was obliged to releafe Khaffem, and intruft him again with the command of his forces. Khaffem was again victorious; but, before he could return to his uncle's court, another perfon, of the fame family, from Schæhhara, had poffeffed himfelf of the throne, affuming the name of *El Nafer*. However, the ufurper had fcarcely enjoyed the fupreme power two years, when Khaffem expelled him, and afcended the throne under the name of El Metwokkel.

Imam El Metwokkel chofe Sana for the place of his refidence, and there reigned in tranquility for ten years.

After his death, *El Manfor* his fon afcended the throne. But, hardly was he feated upon it, when

when a nephew of Mahadi Mahomed, with the affiftance of the prince of Kaukeban, made himfelf mafter of all the country except Sana. El Manfor, however, found means to feize the perfons of the ufurper and his protector, and caft them both into confinement. He, with the fame good fortune, repreffed the rebellion of another of his coufins, and of one of his brothers; and fhut thefe alfo up for the reft of life. He reigned one and twenty years.

CHAP. III.

Of El Mahadi, the reigning Imam.

Imam El Mansor left feveral fons, the eldeft of whom, *Ali*, had naturally the beft right to fucceed him. His mother was the firft wife that his father had married, and daughter to the prince of Kaukeban: Confequently he was lineally defcended from Mahomet both by father and mother. But, the princefs, who was living at Sana in 1763, had not influence or addrefs enough to fecure the fucceffion to her fon, although it was the general wifh of the country that he fhould be fovereign.

A fon, who was named Abbas, had been born to El Manfor by a negrefs flave. This woman artfully concealed her mafter's death, till the *Kadi*

di Jachja, one of El Manfor's principal mini-fters, had time to fecure the troops, and the go-vernors of the provinces, in the intereft of her fon Abbas, whom fhe then made to be proclaim-ed Imam, by the name of El Mahadi. Prince Ali was thrown into confinement, in which he died in the year 1759.

In the beginning of El Mahadi's reign, the prince of Kaukeban repeatedly difputed with him the title of Imam. But, being twice defeat-ed, and his beard being burnt in the fecond en-gagement by the accidental explofion of his ma-gazine of powder, he renounced his pretenfions to the character of Imam, and made peace with the Monarch of Sana.

In the year 1750, an army of three thoufand Arabs from Nehhm and Deiban advanced near-ly to Sana: But they were routed and difper-fed by the Imam. Seven years after, the confe-derates of Hafchid-u-Bekil attacked the Imam, and routed his forces. But, in the year follow-ing, 1758, the Imam's general furprifed and routed the allies.

Imam El Mahadi Abbas was five and forty years of age, and had reigned feventeen years, in 1763. He was of a dark complexion, like his anceftors by the mother's fide, and did not at all refemble the other defcendants of Mahomet. Had it not been for fome negro traits, his coun-

tenance

tenance might have been thought a good one. He had twenty brothers, of whom some that I saw were black as ebony, flat-nosed, and thick-lipped, like the Caffres of the South of Africa. He had married the daughter of a relation, one of the pretenders to the crown of *Taas*; and, beside her, several other free women; but he kept fewer female slaves than his father had. El Mansor had more than two hundred of these in his haram.

The reigning Imam had a number of sons; but only four of them were so much grown up as to be permitted to appear in public. His relations, who are numerous, live all at Sana; and some of them are very well provided for. He has several uncles; but he leaves all his relations in private stations, employing none of them in any public office.

On his accession to the throne, he continued Kadi Jachja, to whom he owed his advancement, for some time in the post of Prime Minister. But, finding that his subjects were discontented with the administration of *Jachja*, and still regretted Ali, who, before his death, had written an affecting letter to his brother; the Imam sacrificed his minister to the public hatred, deposing him, confiscating his effects, and throwing himself and his confidential servant into prison. The degraded minister was restored to liberty

soon

ſoon after our arrival at Sana. But, inſtead of reſtoring his effects, the Imam only allowed him a ſmall penſion, which was ſcarcely enough to make him live.

CHAP. IV.

Hiſtory of Schiech Abd Urrab.

Of the enemies with whom Imam El Mahadi had to contend, the moſt formidable, both by genius and courage, was Schiech Abd Urrab of *Hodsjerie*. When ſpeaking of the ſiege of *Taaes*, I mentioned by the way ſomething of the adventures of this Schiech, who is regarded as a hero among his countrymen. I found his hiſtory intereſting, and ſhall now enter into it more at length, becauſe it involves ſeveral particulars illuſtrative of the principles of the Imam's government, and of the general manners of the Arabs.

Abd Urrab, ſon to a *Nakib* or General, who was governor of a ſmall province, ſucceeded his father in the government. The Imam, pleaſed with his ſervices, conferred on him the government of *Kataba*, which was more conſiderable; and at the ſame time intruſted him with a commiſſion to demoliſh the caſtles of ſome neighbouring lords. The zeal with which he carried this

this order into execution, rai[illegible]n many enemies among the nobility [illegible] bitter of whom was a Nakib, o[illegible]t family of *Wadei*, who, among other[illegible]ft his caftle.

This Nakib prepoffeffed [illegible] Imam againft Abd Urrab, by accufing h[illegible] of rebellion; and obtained three thoufand men to reduce him to obedience. With this army, he befieged the pretended rebel for eleven months in Kataba, the capital of the diftrict under his government. When Abd Urrab could no longer hold out, he fallied forth with fix hundred men, made his way through the midft of the enemy, and retired to the diftrict of Hodsjerie, where his friends opened to him the gates of their fortreffes, and acknowledged him their Schiech. Another army, fent by the Imam to befiege him here, was as unfuccefsful as the firft.

As yet, the new Schiech had only ftood upon the defenfive; but, beginning now to feel his ftrength, he attacked the dominions of the Imam, made himfelf mafter of various places, and levied heavy contributions. The Imam, unable to reduce him to obedience, entered into an alliance againft him with the prince of *Aden*. Abd Urrab upon this entered Aden, befieged the fovereign in his capital, and forced a large fum of money from him. The Imam

man on this occasion entirely abandoned his
life.

In the account of the siege of *Taaes*, I have already related in what manner the Imam concluded a peace with the Schiech, and how the latter took that city. The conditions, I may here add, were, that the Imam should treat the Schiech as a friend, acknowledge him Shiech of Hodsjerie, and renounce all his own pretensions to the sovereignty of that province. This engagement the Imam not only confirmed with seven oaths; but, according to a prevalent custom in the East, sent to the Schiech the copy of the Koran upon which he had sworn, and the rosary which he used at prayers, as pledges of his sincerity. Moreover, his two generals, *El Mas*, and *Achmed el Hamer*, also bound themselves that the Imam should abide by his promise.

Trusting to so many oaths, to those pledges of faith, and to the assurances of the two generals, Abd Urrab yielded to the pressing invitations of the Imam, and repaired to his court. By the way he was treated with the highest marks of respect. The inhabitants of Sana went out to meet, and gaze upon him, as a hero. His valour, his address, his noble exploits, were generally talked of with passionate admiration.

It is not known whether the Imam had any previous intention of destroying him, or became jealous

jealous of those praises, and began to fear that a party might be formed, even in his own capital, in behalf of the rebel. However it might be, the Schiech, soon after his arrival, was seized, bedaubed on the face and hands with red paint, and, in this condition, placed on a camel, with his face to the tail, and conducted through the streets. His sister, who was at this time in Sana, seeing her brother thus maltreated, sprang from the roof of a house, and fell dead at his feet. After being led about in this plight, and still farther abused with blows, the Schiech was thrown upon a dunghill, and, at the end of three days, beheaded.

This perfidious act of the Imam moved the indignation of his subjects. The two generals, who had pledged themselves for the safety of Abd Urrab, were particularly enraged. The first, Nakib *El Mas*, was commander of the national troops; the other, Nakib *Achmed El Hamer*, commanded the mercenaries from Haschid-u-bekil, and his brother Khassem was general of the confederates. These two considerate persons thought that it became them to shew their resentment.

El Hamer, therefore, reproached the Imam for his perfidious cruelty, but was immediately cast into prison. El Mas, now more enraged than ever, formed a party to dethrone the Imam;

 but

but the prince preventing him, made coffee to be given him, upon a friendly viſit; by the effects of which the Nakib died before he could leave the palace.

As ſoon as Khaſſem received notice of the impriſonment of his brother El Hamer, he attacked the Imam's dominions with the forces of the confederates; but happening to loſe his ſon in a ſkirmiſh, he retreated home. The Imam, fearing new movements on the part of the allies of Haſchid-u-bekil, ſet Nakib El Hamer at liberty, by beheading him in priſon. Since that time, the allies have never ceaſed avenging his death, by inroads upon the dominions of the Imam; in which they burnt ſeveral cities, ſoon after our arrival in Arabia.

The conduct of the Imam, in reſpect to this unfortunate Schiech of Hodsjerie, has rendered him odious to his neighbours and ſubjects, and may probably occaſion his depoſition from the throne, and premature death

CHAP. V.

Of the Conſtitution and Government of the Dominions of Sana.

THE throne of Yemen is hereditary. If generally approved of by the ſubjects, the eldeſt legitimate ſon of an Imam is his rightful ſucceſſor. But

But, the revolutions which I have briefly narrated, shew, that this order of succession is often violated. In the despotic governments of the East, indeed, no order can be closely observed, because there are no fundamental laws. The practice of polygamy has also a tendency to confound the order of succession in Asia, as it often happens, that brothers, by different mothers, found their pretensions to succeed their father upon grounds equally false, or equally specious. The blind preference of a father, sunk into dotage, or the intrigues of a favourite, in such cases, determine the difference.

The Imam is an absolute prince, and the more so for uniting in his own person supreme authority, both spiritual and temporal, over his subjects. His jurisdiction in ecclesiastical matters, however, extends not over the dominions of other sovereigns of the same sect. These states have each a Mufti or Cadi for its spiritual use.

Although the Imam be absolute, he is checked in the exercise of his authority by the supreme tribunal of Sana, of which he is only president. This tribunal, consisting of a certain number of Kadis, possesses the sole power of life and death. The Imam may not order any of his subjects for execution, but such as have been condemned in consequence of a criminal prosecution before this Court. The Kadis are generally esteemed

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to be perſons of incorruptible integrity, of blameleſs lives, and devoted to the faithful diſcharge of their duties. They are not changed here ſo often as in Turkey, but hold their offices uſually for life.

Yet, when one of theſe Monarchs is diſpoſed to abuſe his authority, he can break through any reſtraints impoſed upon him by this tribunal. The aſſeſſors are nominated by the Imam, and removeable at his pleaſure. He has it thus in his power to extort their ſuffrages by threatening them with diſgrace. But, the ſovereigns of Sana have never found their advantage in having recourſe to violent meaſures. Acts of tyranny have commonly ended in the depoſition of the Prince who hazarded them. This fate ſeems to await the preſent Imam, whoſe cruelty and extortion have nearly wearied out the patience of his ſubjects.

At the Imam's court, public offices are many, and titles of honour few. The firſt Miniſter has no other title but *Fakih* ; an appellation ſo vague, that his ſecretaries, and men of learning who think themſelves in any degree above the vulgar, aſſume it as well as the Miniſter. The other Miniſters, the Secretary of State, the Superintendant of pious eſtabliſhments, the Surveyor-general of public buildings, the Inſpector of the camels, and, by conſequence, all thoſe who occupy the firſt em-

employments, are, in the ſame manner, only Fakihs, without any other title of honour to diſtinguiſh them.

Every petty diſtrict in the dominions of the Imam has its governor. If not a Prince, or one of the higher nobility, this governor is called *Wali* and *Dola;* or ſometimes Emir, when he happens to be a perſon of low birth. I have already remarked, that the Sovereigns of Sana find it generally the beſt policy to confer thoſe governments upon men who have riſen merely by perſonal merit, rather than upon their nobles.

A Dola in Yemen is much ſuch a another as a Pacha in Turkey, only acting upon a narrower ſtage. He commands the forces ſtationed in in his province, regulates the police, and collects the taxes. From lucrative governments, the Dolas are recalled every two or three years, to prevent their accumulating too much wealth. When the Imam continues a Dola in his office, he ſends him a horſe, a ſabre, and robes. All are obliged to render an account, from time to time, of their adminiſtration; and, when guilty of high miſdemeanors, or convicted of malverſations in office, they are puniſhed by impriſonment, or by confiſcation of their property, but ſeldom capitally. Sometimes a Dola, who has been thus diſgraced, is raiſed from priſon to an office

office of greater consequence than that of which he was divested. This custom marks the character of despotism, where honour, and degradation by punishment, of consequence, are utterly unknown.

In every little town, a Sub-dola, with a small garrison, consisting sometimes of only five or six soldiers, reside, to maintain order. The chief of a large village is a Schiech; he of a small one, a *Hakim*.

The Dolas of considerable governments are attended by a *Baskateb* or comptroller, whose business is to keep a strict eye upon their conduct, and to inform the Imam of what is going forward. This spy often succeeds the Governor who has been removed upon his representation; but another Baskateb is, at the same time, sent to do for him what he did for his predecessor.

Every city in which a Dola resides has also a a Kadi, dependent on the chief Kadi of Sana. The Kadi is sole judge in civil and ecclesiastical affairs; nor may the Dola interfere to contradict his sentences, or render them inefficacious. The Kadis in the provinces, no less than in the capital, are in high reputation for wisdom and integrity.

In the sea-port towns, the *Emir Bahrr*, who is inspector of the port, enjoys the chief authority under the Dola. In other towns, the chief Magi-

strate

ſtrate is denominated *Schiech el Belled.* He it is who levies the taxes, and determines what each individual muſt pay. The *Emir es Souk*, regulates ſales and markets. In Yemen the poſt of keeper of the priſon is honourable, and an object of ambition.

CHAP. VI.

Of the Revenues of the Imam.

IT is no doubt difficult for a traveller to gain any tolerably accurate knowledge of the public revenue of a ſtate in which he ſpends only a ſhort time. In Arabia it is peculiarly difficult; as he muſt here be very cautious in putting queſtions, that he may not render himſelf ſuſpected among a nation of whom ſo few have any knowledge of public affairs.

I however had the advantage of conſulting upon this head a man who had held employments, in which he could not avoid making himſelf acquainted with the ſtate of the Imam's finances. This perſon was *Oræki* the Jew, ſurveyor-general of the buildings, who had been the favourite of two ſucceſſive Imams, and of whoſe adventures I have given ſome account in the narrative of our journey to Sana.

By

By this Jew's calculation, the revenues of Imam El Mahadi Mahomet amounted to 830,000 crowns in the month. But the reigning family having lost a number of provinces, *Kataba*, *Aden*, *Abu Arifch*, and *Taæs*, with part of *Bellad Anes* and *Harras*, and having bestowed the districts of *Ofab* and *Mechader* in fief, El Mansor's monthly income was thus reduced to 300,000 crowns. The present Imam had recovered some of the dismembered territories, and had acquired others which had never before belonged to the empire. His revenue might therefore be nearly 500,000 crowns a-month.

But from this I cannot make an estimate of the Imam's wealth; for Oræki the Jew could give me no information concerning his expenditure. In the provinces, I was told, every Dola pays the troops belonging to his government; defrays the charges of the police; and, after deducting all that the public expences require, remits the surplus to the Imam.

This revenue arises from a land and a poll tax of long standing, and from duties payable upon articles of merchandise. Coffee affords a very considerable tax. Before it can be put a-board a ship for exportation, the Imam must receive a fourth part of the price for which it was sold. It is remarkable, that Pliny even mentions it as

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an old cuftom for the Arabs to grant their prin-ces a fourth of the value of their productions (L.)

CHAP. VII.

Of the Military Force of Sana.

THE Imam keeps up a body of regular troops; but their precife number I could not learn. According to common opinion, it confifts ordinarily of four thoufand infantry, raifed chiefly in Hafchid-u-Bekil, and of one thoufand cavalry.

The principal commanding officers of this army were the four Schiechs of *Hemdan*, *Wada*, *Sefian*, and *Khaulan*. Befide thefe four general officers of high birth, many *Nakibs* or officers of inferior defcent, fome of whom had even been flaves in their youth, were alfo in the army. Nakib is the higheft title that the Imam can confer. Schiech is a title that can only come by defcent, and is peculiar to fovereign princes and independent lords.

In time of peace, a foldier ferving in the cavalry has nothing to do but to take care of his horfe, and attend the Imam or Dola to the mofque, according as he happens to be quartered at Sana, or in one of the provinces. The Arabs are extremely attentive to the breeding and management of their horfes. Each horfe is

under the care of a particular groom. Their heads are left at liberty; but, to hinder them from kicking, they are confined almost close to the ground by the legs. After conducting their master home from the mosque, the cavalry perform their exercise, which consists merely in riding after one another at full gallop with their lances couched. As the nights are very cold in Yemen, cloths are always put upon the horses, except when they are ridden.

Most of those who serve in the cavalry have likewise civil employments, in which they occupy themselves in time of peace. Their arms are lances and sabres. Some carry pistols in the holsters of the saddle. They know nothing of the use of uniforms; every one dresses after his own fancy.

The infantry in the garrisons are equally unemployed; they never stand as centinels but at the gates of cities. The Dola is attended by foot-guards likewise to the mosque; they march in rank and file. Four men in arms leap before them with antic gestures. On his return from the mosque, they salute him with some irregular discharges of musquetry. This too is all the exercise used by the infantry.

They are still more unsuitably clothed than the cavalry. The greater part wear nothing but a piece of linen about their loins, and a handker-

handkerchief upon their heads. Some are a little better dreſſed, with a blue cap of linen and a ſhirt.

The Arabs have a ſingular way of diſplaying their courage in engagements, not unlike the *devotement* to the infernal gods among the ancients. A ſoldier willing to ſignalize his attachment to his maſter, binds up his leg to his thigh, and continues to fire away upon the enemy, till either they be routed, or he himſelf be ſlain upon the field of battle I could take this only for a fable when it was firſt told me; but I was afterwards convinced of its truth, by a late inſtance in the caſe of a Schiech of Haſch-id-u-Bekil, in the Imam's ſervice, who devoted himſelf in this manner, in a battle againſt his own countrymen. Six ſlaves charged muſkets for him, which he continued to fire upon the enemy, till being at laſt deſerted by the Imam's troops, and even by his own ſervants, he was cut in pieces.

Thoſe armies uſe no artillery. The Arabs know not how to manage cannons. In ſome towns they have renegadoes or vagabond Turks for gunners, little leſs ignorant than themſelves.

The Imam, as he has no dread of enemies or corſairs upon the Arabic Gulph, needs not to keep up a naval force. His ſubjects are in general

neral unſkilled in navigation, as I have had occaſion to remark. The fiſhermen only diſcover ſome degree of courage and dexterity, venturing far out at ſea in ſmall canoes, ſcarcely furniſhed with oars.

CHAP. VIII.

Of the Arts and Commerce of Yemen.

NOTWITHSTANDING the natural abilities of the Arabs, the arts receive no encouragement, and are totally neglected in the Imam's dominions, and no leſs throughout the neighbouring countries. Books are ſcarce in Arabia, becauſe the Arabs have a diſlike of printed characters. Their intricate alphabetical writing is beſt performed with the hand; they can hardly read books from our preſſes. It was for this reaſon, that the attempt of *Ibrahim Effendi* to introduce printing at Conſtantinople failed of ſucceſs, and the renegado was ruined by the project. The Hebrew characters indeed are much eaſier caſt, and therefore the Jewiſh preſſes at Conſtantinople, Smyrna, and Salonica, may poſſibly maintain their ground (M.)

The devotees among the Muſſulmans, and chiefly the ſect of the Sunnites, have a ſtrong abhorrence againſt images; in conſequence of which

which there is neither painter nor ſculptor in Yemen; but a great many inſcriptions are engraven.

The Turks have ſome muſicians; but the Arabs never apply to muſic as a ſeparate art. In Yemen, I never heard any muſical inſtrument but the drum and the pipe.

Much gold and ſilver work is prepared here; but the workers in theſe precious metals are all Jews and Banians. All the current coin too is ſtruck by Jews.

All Arabian workmen ſit while they work; a habit not conſiſtent with very great activity. In walking, they have their feet always bare; as the wearing of their ſandals would be troubleſome. Many work with their feet, with little leſs dexterity than with their hands.

The mills in Yemen are of a very ſimple conſtruction. But I ſaw in Tehama an oil-preſs wrought by an ox; and it is ſurpriſing, that the ſame mode of operation has never yet been employed in the corn-mills.

The manufactures of a people of ſo little induſtry cannot but be very trifling. No ſabres are manufactured in Yemen, nor any edged weapon, except a ſort of crooked knives called *Jambea*. The making of match-firelocks has been attempted here within theſe few years; it ſucceeds but indifferently. It is only of late that

glaſs-

glafs-works have been eftablifhed at Mokha. Some coarfe cloth is manufactured here; but not fo much as is required for the ufe of the country. Broad-cloths are neither made nor worn here. The Englifh brought fome goods of this fort to Mokha, but were obliged to carry them back to India unfold.

A country, which affords fo few articles for fale, cannot have a great trade. Coffee is almoft the fole article exported from Yemen; a valuable commodity, in exchange for which many of thofe things which this country needs from abroad may well be obtained.

I have mentioned the imports in my account of the trade of Mokha. All the commerce of Yemen is carried on by this port, except only that fome fmall quantities of coffee are exported by Loheya and Hodeida. What has been faid, therefore, of the trade of Mokha, may be confidered as relating to the trade of all Yemen.

CHAP. IX.

Of the Principal Towns in the Imam's Dominions.

IN the travels of our whole party, and in my own feparate excurfions, I traverfed a great part of the Imam's dominions, which I have occafionally defcribed in the courfe of my narrative. I

am

am now therefore only to ſpeak of ſome places more remote from the coaſt, which I had not occaſion to viſit myſelf, and which yet ſeem to deſerve notice. I ſhall mention nothing but what I learned from perſons who had full acceſs to certain information.

I have already given a general deſcription of Tehama, that vaſt plain through which I travelled from one end of it to the other. I have therefore nothing to add to what has been ſaid concerning the governments of *Mokha*, *Has*, *Jebid*, *Beit el Fakih*, *Hodeida*, and *Lohcya*.

In the highlands I ſaw and have deſcribed the governments of *Sana*, *Damar*, *Jerim*, *Mechader*, *Dsjobla*, *Taæ*, *Bellad Aklan*, *Udden*, *Harras*, and *Moſbak*. The following are the other towns and diſtricts, which I know only by hearſay.

Doran, in which ſeveral Imams reſide, is a very ancient city, ſituate on the declivity of a mountain, not far from the roads between Sana and Damar. The diſtrict is under the government of a particular Schiech, as is alſo *Dsjebbel Saberki*, a great mountain in its vicinity.

Kataba is a city governed by a Dola, and defended by a ſtrong citadel, lying in a fertile country, through which paſſes a fine river, whoſe waters are diſcharged into the ſea at Aden. In this

diſtrict

diſtrict is a range of wild and lofty mountains, bordering on the territorities of the Imam.

Hodsjeric was originally a diſtrict and government belonging to Sana; became afterwards the domain of the famous Schiech Abd Urrab; but is now reunited to the dominions of the Imam. It contains *Dimlu*, a ſtrong city, upon a mountain, which *Abulfeda* calls the King's Treaſury; and *Mukatera*, a fortreſs ſaid to be impregnable, which ſtands upon a lofty and precipitous hill, acceſſible only by one narrow path, which is ſhut up by a gate; but fertile on the ſummit in corn, and plentifully ſupplied with water.

Oſab is a diſtrict held in fief from the Imam by one of his relations. In it are a ſmall village, and three ſtrong caſtles, upon hills.

Kuſma is a ſmall town, ſtanding upon a high hill. Its confines I had occaſion to ſee, where it meets Tehama. The mountains in it produce coffee, and extend far through the interior country. They are free Arabs who inhabit them. *Dsjebi*, a town, with a diſtrict of conſiderable extent, in which are a number of independent Schiechs, lies farther northward. Theſe two diſtricts form together the country of *Rema*; the merchants of which are often mentioned in ancient hiſtory. It is a fertile tract of country, abounding chiefly in grapes and coffee.

Homrane,

Homran is an ancient city, with a ruinous citadel. In a hill, in its vicinity, there are ſaid to be three hundred and ſixty reſervoirs for water, cut in the rock. The diſtrict in which it lies, approaches near to the road between Sana and Beit el Fakih. *Burra*, a large and fertile mountain, is comprehended in it.

In the province of *Hoſæſch*, extended over the mountains of *Melhan*, ſtands *Scſekin*, a town of conſiderable ſize.

Manacha is alſo a conſiderable town, and famous for its fairs. It is the ſeat of the Dola of *Harras*. In the heart of his government lies the diſtrict of *Safan*, in which Schiech Mecrami has an almoſt impregnable caſtle, which he took, ſome years ſince, by ſurpriſe.

North-weſt from Sana is a mountainous and extenſive tract of country, which is conſidered as belonging to the Imam. But many Schiechs are in it, who acknowledge not this Prince for their Sovereign. He poſſeſſes, however, a number of towns in it, and governs theſe by Dolas, whoſe authority is commonly confined within the walls of the places of their reſidence. Such are the following:

Tulla, a ſtrong town, with a citadel, in which a Dola reſides, whoſe juriſdiction extends over another ſmall town with a citadel. The reſt of the environs belongs to Schiechs. In this

diſtrict is *Schhæhhava*, a large mountain, on which are more than three hundred villages, under the dominion of various Schiechs; famous, too, as having been the ſeat of *Khaſſem*, the founder of the reigning family.

Khamir, a fortified town, ſituate in the middle of the territories of the confederates of Haſchid-u-Bekil.—It coſt the Imam no ſmall trouble to retain poſſeſſion of this town.

Medem, the capital of *Hamdan*, in which the Schiech has a palace. This principality is two days journey in length, and one in breadth. It is reckoned among the dominions of Sana, becauſe the reigning chief has been made to acknowledge himſelf the Imam's vaſſal.

Amran, a town with a citadel in a fertile country, which once belonged to the allies of Haſchid-u-Bekil. *Saad el Khammel*, one of the moſt ancient and famous kings of Yemen, is interred in this diſtrict.

CHAP. X.

Of the Princes and Schiechs within the Dominions of the Imam.

One of the moſt ſingular and curious facts in the hiſtory of Arabia, is, its having always been, even from the moſt remote antiquity, parcelled out

out among ſuch a number of petty princes and independent lords. The hiſtory of Arabia exhibits, through its whole courſe, nearly the ſame political arrangements which appear to have prevailed in Europe, for ſome centuries, in the middle age; with this difference only, that the Schiechs have ſeldom been in a ſtate of vaſſalage, and never knew the feudal government.

The nature and local circumſtances of Arabia are favourable to the ſpirit of independence, which diſtinguiſhes its inhabitants from other nations. Their deſarts and mountains have always ſecured them from the encroachments of conqueſt. Thoſe inhabiting the plains have indeed been ſubdued; but their ſervitude has been only temporary; and the only foreign powers to whoſe arms they have yielded, have been thoſe bordering on the two gulphs between which this country lies.

Independent Schiechs are therefore to be found among the *Bedouins*, or wandering Arabs, who eſcape oppreſſion in conſequence of the barrenneſs of their lands, and of the facility with which they retire into the deſarts, whither no armies can follow them; and among the *Kobails*, or Arabian Highlanders, who inhabit wild and lofty chains of mountains, yet of ſufficient fertility to afford ſubſiſtence to a frugal

race

race, blocked up by their enemies in this retreat.

Of the latter are the Schiechs eſtabliſhed within the Imam's dominions. The hills which they occupy are high and precipitous, yet cultivated up to their loftieſt peaks, and abounding in productions of various ſorts. Theſe hills are very difficult of acceſs; and the paſſes through the vallies are uſually barred, either by fortifications, or by caſtles upon inſulated rocks. A circumſtance, to ſhew with what eaſe the Schiechs defend themſelves, is, that the Imams, altho' they had little difficulty in expelling the Turks from the low country, have never been able, with all their efforts, to reduce thoſe Highlanders, except only a ſmall number who have been brought to recognize their territorial ſuperiority.

I could not learn the names, either of all thoſe Schiechs, or of their dominions. From the few, however, that came to my knowledge, one may conceive how numerous they are; ſince the domains of ſo many are intermixed through territories of no greater extent than thoſe of the Imam of Sana.

There is not one independent Schiech in the Tehama. But, not far from the royal reſidence, in the province of Sana, is a tribe of Bedouins, denominated *Beni Dabbear*.

In

In the government of *Bellad Anes* are two Schiechs of eminence, the Schiech of *Bellad Anes*, and of the mountain of *Scherki*.

The lofty and extenſive mountain of *Sumara* belongs in part to Schiech *Wadey*, and partly to the Schiech of *Beni Haſſan*: Theſe are both vaſſals to the Imam. But the town of *Hoſæch*, in the vicinity of this mountain, is ruled by an independent Schiech.

The famous hill of *Sabbar*, which I mentioned in my account of Taæs, is ſaid to be parcelled out among more than a hundred free and hereditary Schiechs, perfectly independent of the Imam, although ſurrounded on all hands by his territories. This fertile mountain conſiſts of a chain of hills of various heights.

In the government of *Hodsjerie* are the Schiechs of *Manſora* and *Aſæs*. The diſtrict of *Beni Juſof*, and the hill of *Habbeſchi*, contain alſo a good number of hereditary independent lords.

I have already ſpoken of the prince of *Beni Aklan*, who reſides at *Dorebat*, and of the independent Schiechs who poſſeſs Mount *Kamara*, lying within this principality. In giving an account of my excurſion through the highlands of Yemen, in company with Mr Forſkal, I at the ſame time mentioned the prince of *Udden*, and his dominions. In nobility of family, and dignity

nity of rank, theſe two princes are inferior to none in Arabia.

The prince of *Oſab* is of the Imam's family, and a vaſſal to that prince; his principality being a territory that has been detached from the dominions of Sana.

In no diſtrict are there a greater number of conſiderable Schiechs than in *Kuſma*, the moſt weſtern range of the coffee mountains. This diſtrict, conſiſting entirely of precipitous hills, planted with coffee-trees to the very ſummits, is naturally populous, in conſequence of affording ſo profitable a produce as coffee, in ſuch abundance. Hence it is, that thoſe gentry are here ſo rich and numerous. I was told of more than thirty, who draw large revenues from the markets within their dominions, at which an aſtoniſhing quantity of coffee is ſold. Theſe Schiechs are all independent, and reſide in fortified caſtles upon the mountains.

The government of *Dsjebi* being, with reſpect to external appearance, ſoil, and productions, preciſely of the ſame character as Kuſma, is, like it, full of Schiechs of eminence. I learned the names of a dozen of them. They live in the ſame ſtyle as the others.

On Mount *Harras*, a large hill, fertile in vines, are likewiſe ſome caſtles, belonging to independent

dependent lords. This, among other diſtricts, was ſeized by Schiech *Mecrami*.

In the territories which have been conquered by the Imams from the allies of Haſchid-u-bekil, are ſtill many free domains. Among ten or a dozen of the moſt eminent Schiechs, are the Schiechs *Beni Aſchiab*, *Shemſan*, and *Marani*. Near *Tulla*, is alſo *Sejid Machſen* of *Hadsje*, a principality anciently held under the reigning family.

The mountain *Schæhbara*, with its three hundred villages, is ſhared out among a great many Schiechs, moſt of whom were related to the royal family before its elevation to throne of Sana.

The prince of Hamdan is diſtinguiſhed for his power, and the antiquity of his family; he being deſcended from the tribe of Hamdan, which was known long before the days of Mahomet. Yet, with theſe advantages, he has been reduced to a ſtate of vaſſalage, probably becauſe his country was too plain and too narrow for defence againſt an enemy. In this principality is *Muakeb*, a city of a ſingular conſtruction; its houſes are all cut out in the natural rock.

From this detail, it appears, that the ſtate of Yemen is not unlike to that of Germany. The Arabs want only a head; they have princes, a body of nobility, and an ariſtocratic league.

But

But their conſtitution is not of recent origin; nor did it take its riſe in the foreſts. It is as ancient as ſociety itſelf, and will probably laſt while the country endures in which nature has eſtabliſhed it.

SECTION XX.

OF THE PROVINCE OF HADRAMAUT.

CHAP. I.

Of the General Character, and of the Commerce of this Province.

HADRAMAUT is bounded, on the weſt by Yemen, on the ſouth-eaſt by the ocean, on the north-eaſt by Oman, and on the north by a great deſart. It comprehends a wide extent of country, eſpecially if, with the Arabians, we include in it the diſtrict of *Mahhra*. Mahhra ſeems to be like Tehama, a ſandy plain, extending in breadth, from the ſhores of the ocean backward to where the hill country commences.

These

These plains have probably been once covered by the ſea.

Such being the ſtate of the coaſt, and of the Highlands, Hadramaut, like Yemen, exhibits great diverſities of ſoil and ſurface. Some parts of it are dry and deſart; but the hills are extremely fertile, and are interſected by well-watered vales.

The inhabitants of this province, too, are divided, like thoſe of Yemen, into Arabs ſettled in towns, wandering Bedouins, and Kobails or Highlanders. A native of Hadramaut, with whom I had opportunities of converſing, deſcribed his country as the ſeat of ſcience and religion. The other Arabs are leſs favourable in their accounts, and not without reaſon, if one may judge from the coarſeneſs of the dialect ſpoken in this province. It differs ſo conſiderably from that of Yemen, that I needed an interpreter to aſſiſt me in converſing with the perſon who entertained me with the above pompous elogium of his country. The religion of his countrymen muſt be a tiſſue of fantaſtic pieces of ſuperſtition; for the Sunnites are the prevalent ſect among them.

Arabia the Happy, comprehending, as I have above remarked, the two provinces of Yemen and Hadramaut, enjoyed, in the remoteſt times, a very extenſive commerce. Its exports con-

fifted not only in its own productions, but in thofe of India likewife, which were brought into its harbours, upon the fhores of the ocean, by veffels from India. As the navigation of the Arabic Gulph was always reckoned dangerous, thofe articles of merchandife were conveyed by land into Egypt and Syria. The caravans were a fource of wealth to the whole nation; the inhabitants of the towns gained by purchafes and fales, and the Bedouins by hiring out their camels. There is, therefore, the greateft truth in the accounts of the ancients, which defcribe fo pompoufly the opulence of the Happy Arabia, although its prefent ftate be far from flourifhing.

Since the Europeans have difcovered a different rout to India, the trade of South Arabia has neceffarily declined. To Yemen the lofs is made up by the exportation of fuch immenfe quantities of coffee; a traffic begun two centuries ago, and ftill encreafing: But Hadramaut, producing little coffee, has no fuch refource, and is therefore not likely to recover fuddenly from the difadvantages which it has fuffered by the lofs of its Indian trade.

Yet this province ftill carries on fome trade in its native productions; for thefe, fhips from *Mafkat* vifit its harbours upon the ocean. The little coffee which it affords, incenfe, gum Arabic,

bic, dragon's-blood, myrrh, and aloes, are the articles of this trade. The incenſe of Arabia is not of the very beſt quality; but the aloes of *Soccatra*, an iſle belonging to the princes of Hadramaut, has been always in the very higheſt eſtimation.

The inhabitants of Hadramaut have likewiſe ſome trivial manufactures. Yemen is furniſhed from this province with coarſe cloths, carpets, and the knives called *Jambea*, which are hung from the girdle. But the inhabitants of Hadramaut being averſe to a maritime life, the trade from their ſea ports is all carried on in foreign bottoms (M.)

CHAP. II.

Of the Principal Towns in Hadramaut.

THERE are in Hadramaut a good many conſiderable towns, which were known to the ancients, perhaps better than they are at preſent. Notwithſtanding the pains which I took, I could learn the names only of a few of thoſe places. What I know of the reſt, I had from ſome perſons not very well acquainted with the preſent ſtate of Hadramaut. I ſhall repeat what was told me concerning ſome of thoſe cities.

Schibam,

Schibam, a large city, and the ſeat of a powerful prince, is eight days journey diſtant from *Sana*, and ten from *Mareb*. An Arabian from Mareb informed me, that he had not found a ſingle village in *Dsjof*, on his way from his native city; but that, as he travelled through Hadramaut, he had been in ſeveral conſiderable towns. *Schibam* ſeems to be the *Saba* of the ancients, from which the Sabeans were denominated. This people occupied the ſouthern parts of Arabia, before Mareb became the capital of their empire.

Doan, in which a Schiech reſides, is five and twenty days journey eaſtward from Sana, and eleven from *Keſchim*. An inhabitant of Doan, whom I met with in Yemen, told me, that it was a larger and more elegant city than Sana.

Dafar is a well known ſea-port town, from which incenſe, called in Arabia *Oliban* or *Liban*, is exported. This incenſe is not nearly ſo good as that of India. The Arabians are blamed for ſelling both their incenſe and their gum without purifying them. This neglect occaſions a deterioration in the quality, and a reduction in the price. A Schiech likewiſe reſides in *Dafar*.

Keſchim is a ſea-port town, and the ſeat of a ſovereign prince. Its inhabitants are ſaid to be highly civilized, and to receive all ſtrangers hoſ-

pitably

pitably. The English sometimes visit this harbour.

Merbat and *Hasek* are two cities, known only for the traffic which their inhabitants carry on in incense produced in that neighbourhood. The quantity of this incense is not so considerable as that which comes from Dafar; but it is better in quality than that from *Schæhhr*. The great consumption of incense in the Indian temples, and even in private houses, through some countries in the East, is what chiefly occasions the demand for this article. It is not used in the mosques.

Ainad is a considerable town, thirteen days journey from *Keschim*, and seven from Schæhhr. An inhabitant of this town whom I saw in Maskat, told me, what divers other Arabians confirmed, that the tomb of the ancient prophet *Kachtan* or *Jaktan*, mentioned in the Koran, stands within a day's journey of *Ainad*. Even before the days of Mahomet, pilgrims used to visit this tomb. The inhabitants of Hadramaut still assemble at a certain time to perform their devotions there. A famous fair is held at it. It is remarked, that all pilgrimages to one place, for so many centuries, owe their continued existence to commerce.

This same Arab from Ainad named to me more than a score of cities, in the interior parts of

of the province, which he had viſited. As I know nothing of them but their names, I ſhall not ſet down the bare liſt.

There are alſo ſeveral ſea-ports, concerning which I could obtain no particular information. What was particularly ſtriking in the liſts of names mentioned to me, was the remarkable reſemblance of the names of many of the preſent cities in Hadramaut, to thoſe of the cities of Arabia ſpoken of by the moſt ancient hiſtorians. Many of theſe eſtabliſhments, in this province, muſt have exiſted in the ſame ſtate from the moſt remote antiquity.

Theſe obſervations lead me to think, that a journey through this province might prove at leaſt no leſs intereſting than our journey through Yemen. The difficulties attending ſuch an expedition, could not be greater than thoſe which we had to ſtruggle with. I was acquainted with a Turk, who related to me with what eaſe and ſafety he had viſited the ſeveral ſea-port towns in South Arabia. The inhabitants of that coaſt, remembering the wealth which ſtrangers uſed to bring thither in former times, and long accuſtomed to receive them well, would undoubtedly give Europeans a favourable reception at preſent.

CHAP.

CHAP. III.

Of the Sovereign Princes in Hadramaut.

THE Bedouins, and inhabitants of the hills, have here, as well as through the rest of Arabia, a number of independent Schiechs; but, not knowing particulars, I can say nothing of them.

The coasts, and the adjacent country, are shared among sovereigns of higher dignity, whom travellers have called Kings, although they take only the title of Schiech or Sultan. The Schiech of Schibam I have already mentioned as one of the most powerful.

Doan belongs to a Schiech, whom I believe to be a descendent of Mahomet, and of the family of the Imams; for he who reigned in 1763 was called *Sejid Isa el Amudi*. In a neighbouring city, are the tombs of all the princes of the illustrious house of Amudi.

The Schiech of Dafar is also a Sovereign Prince; but I know not either his name, or the extent of his power.

He of *Keschin*, called by some travellers, King of *Fartak*, is the most powerful. His dominion comprehend a considerable number of cities, among which is that of Fartak; and hence the

fancied kingdom of Fartak, reprefented in various maps. One of the Princes of Kefchim may have, fome time or other, refided in that city, and may thus have given rife to the idea of a Sovereign of Fartak. Befide his poffeffions on the continent, the Schiech of Kefchim is likewife Lord of the ifland of *Soccatra*, or *Soccatora*, famous for its aloes. The prefumptive heir to the reigning Schiech is always governor of this ifland, which feems to have belonged to thefe Arabian Princes from time immemorial. Arrian relates that, in the period concerning which he writes, it was fubject to the Sovereigns of the incenfe country. The firft Portuguefe who vifited Arabia found the Prince of Kefchim ftill in the undifturbed poffeffion of this part of the ancient dominions of his family.

The principality of *Ainad* muft be extenfive, if the account may be credited, which I received from a native of the city of the fame name. But I have reafon to fufpect, that the Sovereign of Ainad is one of thofe Sultans of Jafa who have conquered fome territories in Hadramaut.

There are probably ftill other fovereign ftates in this widely extended province. But I had not opportunities of acquiring farther knowledge of a country, which, for many reafons, deferves to be better known.

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SECTION XXI.

OF THE PROVINCE OF OMAN.

CHAP. I.

Of Oman in general.

THE province of Oman is bounded on the east by the Ocean; on the north, by the Persian Gulph; on the west, and the south, by extensive desarts. I visited no part of it, but the environs of Maskat; and, therefore, do not speak concerning it from personal observation.

It is possessed by a number of petty Sovereigns, the most considerable of whom is the Imam of Oman or Maskat. The Princes of *Dsjau*, *Gabria*, *Gafar*, *Rank*, *Gabbi*, *Dahhara*, *Makaniat*, and *Seer*, have the title of *Schiech*.

The whole western side of Oman is one sandy plain, a day's journey in length, and extending from the village of *Sib* to the town of *Sohar*. The Imam's territories are mountainous to the very brink of the shore. The rivers continue to flow throughout the year, all, except

that near which Sohar ſtands, which, traverſing an arid plain, loſes itſelf among the ſands, and reaches the ſea only in the rainy ſeaſon.

The country affords plenty of cheeſe, barley, lentiles, with ſeveral different ſorts of grapes. Of dates ſuch abundance is here produced, as to yield an annual exportation of ſeveral ſhips lading; and there is variety of other fruits, and of pulſe. Here are alſo lead and copper mines. Fiſhes are ſo plentiful upon the coaſt, and ſo eaſily caught, as to be uſed not only for feeding cows, aſſes, and other domeſtic animals, but even as manure to the fields.

The inhabitants are of different ſects in religion, and mutually regard one another as heretics. The ſubjects of the Imam follow one Muſſulman doctor; thoſe of the Schiechs another.

CHAP. II.

Of the Territories of the Imam of Oman, or Maſkat.

THE territory poſſeſſed by the Imam of Oman is pretty extenſive, and contains a good many towns, moſt of which are but little known. I ſhall mention only ſome few particulars, which I learned concerning the more remarkable among them.

Roſtak, a city at ſome diſtance from the ſea, is the ſeat of the Sovereign. In its neghbourhood

is *Dsjebbel Akdar*, the higheſt and largeſt mountain in Oman, and diſtinguiſhed for its fertility in fruits, eſpecially grapes. Sohar is an ancient and celebrated city, but greatly decayed.

South from Roſtak, ſtands *Kalbat*, an ancient city, which was once in a flouriſhing condition.

The Imam of Oman poſſeſſes alſo *Kiloa* and *Sinsjibar*, upon the eaſtern coaſt of Africa, which were, not long ſince, conquered by one of his anceſtors.

The moſt important and beſt known city in the dominions of this Imam is Maſkat; in conſequence of which, he is, by many travellers, called King of Maſkat. It ſtands at one end of a beautiful plain, beſide a ſmall gulph, encompaſſed with ſteep rocks, forming an excellent harbour, in which the largeſt veſſels may find ſhelter. This harbour is likewiſe protected by forts; and the city thus fortified both by art and nature.

Arrian calls it *Moſca*, and ſpeaks of it as being, even then, a great emporium of the trade of Arabia, Perſia, and India. Maſkat has ever enjoyed this advantage, and even at preſent, poſſeſſes a conſiderable trade. The Portugueſe made themſelves maſters of it in 1508. Two churches, one of which is now a magazine, and the other the houſe of the *Wali* or Governor, ſtill remain

to

to ſhow that *they* were once eſtabliſhed here. An hundred and fifty years after their conqueſt of Maſkat, the Portugueſe were driven hence by the Arabs, through the treacherous aid of a Banian, who had been robbed of his daughter by the Portugueſe Governor.

In no other Mahometan city are the Banians ſo numerous as in Maſkat; their number in this city amounts to no fewer than twelve hundred. They are permitted to live agreeably to their own laws, to bring their wives hither, to ſet up idols in their chambers, and to burn their dead. If a Banian intrigues here with a Muſſulman woman, government does not treat him with the ſame ſeverity as he would meet with elſewhere.

With reſpect to the Imam's revenue, I could learn nothing, but that the duties levied upon merchant-goods amount to about an hundred thouſand rupees. At Maſkat, Europeans pay five per cent. upon imports; Mahometans ſix and a half; and Jews and Banians ſeven per cent. The Imam's natural ſubjects pay ſix per cent. in kind, upon dates exported; which are the principal article that the country affords (N).

CHAP.

CHAP. III.

Of the Revolutions of Oman.

THERE are in Oman three very ancient and illustrious families; those of *Gafari*, *Hamani*, and *Arrabi*. The latter pretends to be descended from the Koreisch of Mecca, who were famous before the days of Mahomet. However this may be, the family of Arrabi have long reigned at Maskat, but are not at present in possession of the supreme power. The events which degraded them from the throne are connected with the history of *Nadir Schah*, the last Monarch of Persia. In order to convey distinct ideas of them, it will be necessary to go back to some things that happened in the last century.

Imam *Malek*, of the house of Arrabi, was master of all Oman, and added to his dominions, by conquest, *Kunk*, *Kischme*, *Hormus*, and *Baharein*. His son still extended these conquests, making himself master of Kiloa and Sinsjibar, in Africa. But, in the reign of his grandson *Ben Seif*, the new Monarch of Persia, Schah Nadir, sent an army to conquer Oman. The Persians lost many of their number among the hills, and were repulsed. Ben Seif accordingly

ingly continued to occupy the throne till his death.

Upon his deceafe, *Mohammed Gafari*, prince of *Gabrin*, made himfelf mafter of the greater part of Oman, and affumed the title of Imam. His fon El Nafer proved unable to maintain the conquefts of his father. *Seif el Afdi*, fon to the laft Imam of the family of Arrabi, made himfelf be proclaimed Imam, and forced Nafer to content himfelf with his patrimony, the principality of Gabrin.

Imam Seif el Afdi was an indolent voluptuous prince. Not content with a numerous Harem, he would occafionally attempt the chaftity of his fubjects daughters. He addicted himfelf to the ufe of wine and ftrong liquors. He neglected his affairs; and, not paying his foldiers, who were *Caffer* flaves, fuffered them to harrafs and pillage his fubjects. This conduct rendered him fo odious, that Sultan *Murfched*, one of his relations, eafily procured himfelf to be proclaimed Imam, and took poffeffion of almoft all Oman.

Mafkat ftill remained in allegiance to Imam Seif; and he maintained himfelf in it, by means of four fhips of war, and of the profits of its trade. But, becoming yet more odious to the few fubjects who ftill obeyed him, by perfeverance in his imprudent conduct, he foon found it impoffible to ftand out longer. In this extremity, he

he refolved rather to yield up his dominions to the Perfians, than to his relation Imam Murfched.

Sailing to Perfia, with fome veffels which ftill remained to him, he obtained from Nadir Schah a fleet, under the command of *Mirza Tæki Khan*, Governor of Schiraz. The Perfian Admiral, upon arriving at Oman, made Imam Seif drunk, and feized Mafkat, with its citadels. Seif not knowing well what to do, purfued his rival Murfched with the Perfian forces, till Murfched, reduced to defpair by the lofs of his friends, died by a voluntary death. Imam Seif died himfelf foon after, at Roftak, oppreffed with the mortification of finding himfelf duped by the Perfians.

Tæki Khan, on his return to Schiraz, revolted againft Nadir Schah, and fought to eftablifh himfelf in the fovereignty of *Farfiftan*. It is well known, how that the Perfian Monarch quafhed this rebellion, and punifhed its author. But thefe difturbances withdrew the attention of the Perfians from the affairs of Arabia, and made them neglect to keep up the garrifon in Marfkat.

CHAP.

CHAP. IV.

Of the Reigning Imam.

At the period of Tœki Khan's expedition into Oman, there was at *Sohar* a governor of the name of *Achmed ben Sajid*, a native of a ſmall town within the Imam's dominions. This Achmed, being a man of ability and enterpriſe, and ſeeing that, after the death of the two Imams, he ſhould be under a neceſſity of ſubmitting to ſuch potent enemies as the Perſians, made his peace with the invaders, and managed matters ſo well, that Tœki Khan confirmed him in his government.

During the civil wars in Perſia, a prince of *Rank*, of the houſe of *Arrabi*, the Prince of *Seer*, and a Nobleman named *Bel Arrab*, had ſhared among themſelves the ſpoils of the laſt Imam. Bel Arrab had even aſſumed the title.

Achmed, ſeizing the Perſian officers in Maſkat by ſurpriſe, forced the garriſon to ſurrender, and made himſelf maſter of the city, without any effuſion of blood. Gaining to his intereſt the firſt Cadi, who officiates as Mufti in Oman, he obtained from him a deciſion, that he, as the deliverer of his country, deſerved to be

raiſed to the dignity of its Sovereign. In virtue of this deciſion, Achmed was proclaimed at Maſkat, Imam of Oman.

As ſoon as Imam Bel Arrab heard this news, he prepared to attack his rival with an army of four or five thouſand men. Achmed, too weak for reſiſtance, retired into a fortreſs among the hills, in which he was inveſted by his enemy, and would have been obliged to ſurrender himſelf, had he not happily eſcaped in the diſguiſe of a camel-driver. Being beloved in his former government, he found means to aſſemble ſome hundreds of men, and with theſe marched againſt Bel Arrab, whoſe army was ſtill encamped among the hills. He divided his little troop into detachments, who ſeized the paſſes of the vallies, and ſounded their trumpets. Bel Arrab, ſuppoſing himſelf to be circumvented by a ſtrong army, was ſtruck with a panic, fled, and was ſlain in his flight by a ſon of Achmed.

After the defeat and death of Bel Arrab, no perſon gave Imam Achmed ben Sajid any further diſturbance in the poſſeſſion of the throne of Oman, except a ſon of Imam Murſched, who has made ſome unſucceſsful efforts to deprive him of the ſovereign authority. Notwithſtanding theſe attempts, the reigning Imam has yielded up to his rival the town of *Nabbel*, with the territory belonging to it. A brother and

two sons of the last Imam, of the ancient family, are still living, in a private station indeed, but in circumstances so opulent, that they maintain three or four hundred slaves. The reigning Imam has married the daughter of one of those princes; thus connecting his own family with the most illustrious persons in his dominions. It may be presumed, therefore, that the reigning family, although but newly royal, may continue to keep possession of the throne.

In 1765, Imam Achmed had reigned sixteen years, to the full satisfaction of his subjects. He saw justice promptly and uprightly administered, without partiality to rank or religion. Theft was scarce ever heard of. At Maskat goods remained safely in the streets by night; and few were at the pains to bolt their doors. The reigning Imam's troops consist chiefly of Caffre slaves, who are well paid, armed with match-firelocks, and strictly disciplined. Imam Seif's slaves and soldiers were very thievish; strangers had most to fear from them who were guardians of the public security.

To eke out his scanty revenue, the Prince does not disdain to deal himself in trade. He keeps four ships of war, and a number of small vessels, which, in time of peace, he employs in the conveyance of goods, chiefly to and from the

the eaſtern coaſt of Africa, where he poſſeſſes ſtill Kiloa and Sinjibar. Some other ſhips are kept to guard the coaſt; but this they do ſo negligently, or fearfully, that pirates venture into the very road of Maſkat.

The inhabitants of Oman, although not fond of ſea-fights, are nevertheleſs the beſt mariners in all Arabia. They have ſeveral good harbours, and employ many ſmall veſſels in the navigation between Jidda and Baſra. To this laſt town there come annually fifty ſuch veſſels, called *Trænkis*; the ſtructure of which I deſcribed in the account of our paſſage from Jidda to Loheya. They are ſewed together without nails, the planks being bound with cords.

Two numerous tribes of Arabs are chiefly employed in carrying coffee by ſea. One of theſe tribes once dwelled on the ſhores of the Perſian Gulph; but, being haraſſed by turbulent neighbours, at length ſought refuge in the dominions of the Imam of Omam.

CHAP. V.

Of the Principality of Seer.

THIS petty ſovereignty extends from Cape *Muſſendom* along the Perſian Gulph. The Perſians call it the country of *Dsjulfar*, another cape near

fiſhing is followed with advantage; and there is a conſiderable trade in foreign commodities.

With reſpect to religion, the inhabitants of Lachſa are divided. Thoſe living in the towns are Shiites; but the peaſants are, like the Bedouins, Sunnites. Here are alſo Jews, and a great many *Sabæans*, or Chriſtians of St John.

This country was once a province of the Ottoman empire. The Arabs have long ſince, however, ſhaken off the Ottoman yoke. Many Turks, deſcended from the ancient Pachas, ſtill remain in the province, and enjoy conſiderable eſtates, but have no ſhare in the government.

The province of Lachſa belongs in ſovereignty at preſent to the Schiech of the Arabian tribe of *Beni Khaled*. The reigning Schiech, in 1765, was *Arar*. The tribe of Beni Khaled is one of the moſt powerful in Arabia. They are ſo far ſpread through the deſart, as often to harraſs the caravans paſſing between Bagdad and Kaleb. The greater part of Lachſa is inhabited by Bedouins, and other petty tribes; but theſe all acknowledge the dominion of the Schiech of Beni Khaled.

I could learn nothing concerning the cities in the interior parts of this province. Lachſa, the ſeat of the reigning Schiech, is probably a large city, containing conſiderable buildings.

Katif,

Katif, a town of ſome magnitude, ſtands upon the coaſt, at the diſtance of about five German miles from the iſle of Bahhrein. The inhabitants earn their ſubſiſtence by the pearl-fiſhery. When any are too poor to fiſh at their own riſk and expence, they hire their labour to ſtranger-adventurers, who reſort hither in the hotter months of the year, the ſeaſon for the fiſhing. The air of this country is, however, believed to be very inſalutary in ſummer. The ruins of an old Portugueſe fortreſs are ſtill to be ſeen near this place.

Koueit or *Græn*, as it is called by the Perſians and Europeans, is a ſea-port town, three days journey from *Zobejer*, or old Baſra. The inhabitants live by the fiſhery of pearls and of fiſhes. They are ſaid to employ in this ſpecies of naval induſtry more than eight hundred boats. In the favourable ſeaſon of the year, this town is left almoſt deſolate, every body going out either to the fiſhing, or upon ſome trading adventure. Græn is governed by a particular Schiech, of the tribe of *Othema*, who is a vaſſal to the Schiech of Lachſa, but ſometimes aſpires at independence. In ſuch caſes, when the Schiech of Lachſa advances with his army, the citizens of Græn retreat, with their effects, into the little iſland of *Feludsje*. Near Græn are the remains of another Portugueſe fortreſs.

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Between the territories of the Schiech of Lachsa, and the dominions of the Sovereign of Oman, are a numerous tribe, denominated *Al Musillim*, and possessing several considerable towns the names of which are unknown to me

CHAP. II.

Of the Province of Nedsjed.

THIS province is of vast extent. It comprehends all the interior parts of Arabia, lying between the provinces which I have above briefly described, and the desart of Syria. The soil is various; among the hills fertile, and bearing abundance of fruits, especially dates; but, being bounded by arid tracts of country, its rivers are only short streams, which, after passing through the vallies, have their waters absorbed in the sandy plains, before they can reach the ocean. Upon this account, the inhabitants are, in many places, obliged to dig deep wells; and cultivation is there difficult, or almost impossible.

The Bedouins inhabit a great part of this province. The remainder is mountainous, full of cities and villages, and parcelled out among so many petty Sovereigns, that almost every little town has its own Schiech. Formerly, when the power

power of the Sherriffes was at its height, many of these Schiechs, who were situate in the vicinity of Hedsjas, were obliged to pay tribute to the Sherriffe of Mecca. At present, they pay nothing.

The inhabitants of this vast country resemble the other Arabs in their moral qualities; they are at once robbers and hospitable. As those petty Sovereigns are so numerous in Nedsjed, it is impossible for any traveller to pass safely thro' this country; the first Schiech whose territory he enters, will be sure to rob him, if it were only to prevent a neighbour with whom he is at war from profiting by this act of rapacity, if he himself should abstain from it. The caravan indeed travels safe between Oman and Mecca, because it consists of beggars from whom nothing is to be gained. But the Schiechs of Nedsjed levy a contribution upon the caravan from Bagdad, on its way to Mecca, in the same manner as the Schiechs of Hedsjas levy contributions upon those from Syria and Egypt. I have, however, learned that the inhabitants of Nedsjed carry on a considerable trade among themselves, and with their immediate neighbours; and it is therefore not improbable that an European might travel in safety, even through this remote part of Arabia.

The people appear to be of a very warlike character, and are almost constantly in arms.

It is ſaid that none of their young men is ſuffer-ed to marry till after he has performed ſome gallant action.

Nedsjed is divided into two wide diſtricts; *El Arad*, which joins Oman; and *El Kherdsje*, ſtretching to the confine of Yemen. Several of the towns in El Ared were named to me; among others, *El Aijæne*, the birth-place of the new prophet *Abd ul Wahheb*, of whom I ſhall ſhortly ſpeak.

In the diſtrict of *El Kerdsje*, extending northward from *Hedsjas* to the deſart, is the city of Imam, famous, even before the days of Mahomet, for being the native city of Moſeilama, who ſet himſelf up for a prophet. This diſtrict contains alſo many other cities.

North from Nedsjed, and about ten days journey from Bagdad, is the famous mountain of *Schamer*, of conſiderable extent and fertility. Between this mountain and Syria is a hilly tract of country, denominated *Dsjof al Sirhan*, populous and cultivated.

CHAP. III.

Of the new Religion of a Part of Nedsjed.

In this province are Sabæans, or Chriſtians of St John, and a few Jews. Its other inhabitants are

are all Mahometans, and were once rigid Sunnites. Some time since, a new religion sprang up in the district of El Ared. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still farther.

The founder of this religion was one Abd ul Wahheb, a native of Aijæne, a town in the district of El Ared. This man, in his youth, first studied at home those sciences which are chiefly cultivated in Arabia; he afterwards spent some time at Basra, and made several journies to Bagdad, and through Persia.

After his return to his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several independent Schiechs, whose subjects consequently became followers of this new prophet.

These Schiechs, who had hitherto been almost constantly at war among themselves, were now reconciled by the mediation of Abd ul Wahheb, and agreed to undertake nothing in future without consulting their apostle. By this association, the balance of power in Nedsjed was destroyed: Those petty Schiechs, who could maintain their independence against any of the members of the league separately, were unable to resist the whole acting together. Wars also became, from the same causes, more keen and frequent, religion

now

now intermingling itſelf with other grounds of diſpute.

Abd ul Wahheb having thus reduced great part of El Ared, the Schiechs who were worſted, called in to their aſſiſtance Arar, Schiech of Lachſa. That Prince, from motives as well of policy as of religion, complied with their requeſt, and ſent an army into El Ared. This army being defeated by Abd ul Wahheb, Schiech Arar marched thither himſelf, at the head of four thouſand men, with a train of artillery, conſiſting of three old pieces of cannon and a mortar. He laid ſiege to a fortreſs ſtanding on a hill; but, as he could make no uſe of his artillery, he was compelled, after ſuffering ſome loſſes, to return to Lachſa.

I have already given ſome account of the adventures of Schiech Mecrami of Nedsjeran; and I at the ſame time mentioned that he was in ſome ſort the head of a particular ſect. An Arabian of Lachſa told me, that there was a great ſimilarity between the principles of Abd ul Wahheb, and thoſe of Shiech Mecrami. It ſeems to be ſo. At leaſt thoſe two innovators in religion muſt have been good friends; otherwiſe Schiech Mecrami could not have paſſed through Nedsjed with a ſmall army, to attack the potent chief of Lachſa, as he did in 1764. It ſhould ſeem, that he had joined Abd ul Wahheb, or rather his

his son Mahomet, who had by this time succeeded his father, in order to reduce the Sunnite Schiechs. I was even told, that these two acting in concert, had subdued many of their neighbours. The rest wrote to all the Arabs in the neighbourhood of Basra, during the time of my stay in that city, begging their assistance.

After the death of Abd ul Wahheb, his son retained the same authority, and continued to prosecute his views. He sustains the supreme ecclesiastical character in El Ared. The hereditary Schiechs of the small states in that country, which were once independent, do indeed still retain a nominal authority; but Mahommed is, in fact, sovereign of the whole. He exacts a tribute, under the name of *Sikka*, or aid, for the purpose of carrying on the war against the Infidels.

The Sunnites complain of his persecution. But, more probably, this bigotted and superstitious sect hate and calumniate Mahomet for his innovations in religion. However the matter be, certain it is, that such of the inhabitants of Nedsjed as are unwilling to embrace the new religion are retiring to other parts of the country. *Zobayer*, the ancient Basra, which had decayed to little better than a hamlet, has been peopled by these refugees, and is now a large town.

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As I had no opportunity of becoming acquainted with any of the difciples of this new religion, I can fay nothing pofitive with refpect to its tenets. I had a converfation upon this head indeed with an Arabian Schiech, who had been accuftomed from his youth to travel with merchants through all Arabia, and had vifited the principal cities in Nedsjed. This Bedouin Schiech, who appeared to be an intelligent man, gave me the following account of the religion in queftion.

Abd ul Wahheb taught, that God is the only proper object of worfhip and invocation, as the creator and governor of the world. He forbade the invocation of faints, and the very mentioning of Mahomet, or any other prophet, in prayer, as practices favouring of idolatry. He confidered Mahomet, Jefus Chrift, Mofes, and many others, refpected by the Sunnites in the character of prophets, as merely great men, whofe hiftory might be read with improvement; denying, that any book had ever been written by divine infpiration, or brought down from heaven by the angel Gabriel. He forbade, as a crime againft Providence, the making of vows, in the manner of the Sunnites, to obtain deliverance from danger.

This account of the Schiechs does not entirely accord with what was told me by fome Sunnites,

Sunnites of the doctrines of Abd ul Wahheb. But, upon this head, it would be unfair to give credit to the disciples of a superstitious sect, whose false opinions are all combated by the new religion.

The Musulman religion, as professed by the Sunnites, is surely far different from what it was instituted by Mahomet. This sect follow the authority of some commentators, who explain the Alcoran by their own whimsies, and exalt their private opinions into doctrines of the Mahometan system. It acknowledges a long train of saints, who are invoked in cases of necessity, and to whom many absurd miracles are ascribed, and these said to have been wrought in favour of persons who addressed themselves to the saints, in preference to God. It gives faith to the virtues of amulets, and the efficacy of foolish vows. In short, it has gradually adopted many pieces of superstition, which are condemned in the Alcoran, and justified only by the strained interpretations of the Doctors. Other sects, such, for instance, as that of the Zeidites, have corrupted the religion of Mahomet less; although even among them it is far from remaining in its original purity.

The new religion of Abd ul Wahheb deserves therefore to be regarded as a reformation of Mahometism, reducing it back to its original simplicity.

ſimplicity. He has gone farther, perhaps, than ſome other reformers; but an Arab can hardly be expected to act in ſuch matters with a delicate hand. Experience will here ſhew, whether a religion, ſo ſtripped of every thing that might ſerve to ſtrike the ſenſes, can maintain its ground among ſo rude and ignorant a people as the Arabs.

The impoſture of Schiech Mecrami is nowiſe inconſiſtent with the ſpirit of reformation. The Schiech, taking advantage of the rudeneſs of his countrymen, has impreſſed them with a fanatical idea of the efficacy of his prayers, giving out, that he obtains in this way whatever he aſks from God. This confidence in the power of prayer is not inconſiſtent with ſimplicity of doctrine. We have among ourſelves inſtances, that it is apt to ſeize upon the mind, in an age illuminated by ſcience, and profeſſing the pureſt of religions.

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SECTION XXIII.

OF THE INDEPENDENT ARABIAN STATES UPON THE SEA-COAST OF PERSIA.

CHAP. I.

Of the Arabs inhabiting around the Persian Gulph.

OUR geographers are wrong, as I have elsewhere remarked, in representing a part of Arabia as subject to the Monarchs of Persia. So far is it from being so, that, on the contrary, the Arabs possess all the sea-coast of the Persian empire, from the mouths of the Euphrates, nearly to those of the Indus.

These settlements upon the coast of Persia belong not, indeed, to Arabia properly so called. But, since they are independent of Persia, and use the same language, and exhibit the same manners, as the native inhabitants of Arabia, I shall here subjoin a brief account of them.

It is impossible to ascertain the period at which the Arabians formed their settlements up-

on this coaſt. Tradition affirms, that they have been eſtabliſhed here for many centuries. From a variety of hints in ancient hiſtory, it may be preſumed, that theſe Arabian colonies occupied their preſent ſituation in the time of the firſt kings of Perſia. There is a ſtriking analogy between the manners aſcribed to the ancient *Ichthyophagi*, and thoſe of theſe Arabs.

They live all nearly in the ſame manner, leading a ſeafaring-life, and employing themſelves in fiſhing, and in gathering pearls. They uſe little other food but fiſh and dates; and they feed alſo their cattle upon fiſh.

They prize liberty as highly as do their brethren in the deſart. Almoſt every different town has its own Schiech, who receives hardly any revenue from his ſubjects; but, if he has no private fortune, muſt, like his ſubjects, ſupport himſelf by his induſtry, either in carrying goods, or in fiſhing. If the principal inhabitants happen to be diſſatisfied with the reigning Schiech, they depoſe him, and chooſe another out of the ſame family.

Their arms are a match-firelock, a ſabre, and a buckler. All their fiſhing-boats ſerve occaſionally as ſhips of war. But a fleet like this, that muſt frequently ſtop to take fiſh for food, when they ſhould purſue the enemy, can never perform any very great exploits. Their wars

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are mere ſkirmiſhes and inroads, never ending in any deciſive action, but producing laſting quarrels, and a ſtate of continual hoſtility.

Their dwellings are ſo paultry, that an enemy would not take the pains to demoliſh them. And as, from this circumſtance, theſe people have nothing to loſe upon the continent, they always betake themſelves to their boats at the approach of an enemy, and lie concealed in ſome iſle in the Gulph till he have retreated. They are convinced that the Perſians will never think of ſettling on a barren ſhore, where they would be infeſted by all the Arabs who frequent the adjacent ſeas.

Theſe Arabs are Sunnites. They regard the Perſians, who are Shiites, with abhorrence, and ſhun all alliance with them. The mutual hatred of the two ſects, was even one cauſe of the failure of Nadir-Shah's attempt to ſubdue theſe Arabs. In the proſecution of this object, the uſurper had, at immenſe expence, equipped a fleet of twenty-five large ſhips upon the Perſian Gulph. But, as he had no Perſian ſailors, he was obliged to take Indians, who were Sunnites. Theſe refuſing to fight againſt their brethren of the ſame orthodox faith, maſſacred their Shiite officers, and carried off the ſhips. Towards the end of his life, Nadir-Shah was meditating to ſeize theſe Arabs, to tranſport them to the

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ſhores of the Caſpian Sea, and to ſettle a colony of Perſians in their room. His tragical death prevented the execution of this project; and the diſturbances in Perſia have ever ſince prevented all incroachments from that quarter upon the liberty of theſe Arabs (o).

Their government and preſent political ſituation ſeem to me to bear a great reſemblance to thoſe of ancient Greece. Hoſtile engagements are continually a-fighting, and important revolutions happening upon the Perſian Gulph; but the Arabs have no hiſtorian to ſpread their fame beyond their own narrow confines.

CHAP. II.

Of Places ſubject to the Dominion of Perſia.

The kings of Perſia, although not maſters of theſe coaſts, yet retained ſome places upon them. In later times, the Perſian governors of theſe places have ſhaken off their allegiance, and have, in ſome meaſure, erected them into independent ſovereignties. The chief of theſe are *Gambron*, and *Hormus*.

Gambron, a ſea-port town in the province of Lariſtan, belonged anciently to the Perſian Monarch. After the death of Nadir-Schah, a Perſian

ſian, named *Naſer Khan*, made himſelf maſter of the province, and, by conſequence, of the city. He acknowledges himſelf vaſſal to *Vakeel Kerim Khan* of Schiraz, yet pays no tribute, and reſpects not the Vakeel's authority, unleſs when he comes with his army to compel him.

The city of Gambron, which has been alſo called *Bender Abbas*, was famous through all the laſt century, and in the beginning of the preſent, as the port of Schiraz, and of all the ſouth of Perſia. Its trade was, at that time, very extenſive. At preſent it is very low; nor is there a ſingle European counting-houſe in the city. This decline has been occaſioned by the domeſtic diſturbances in Perſia, and the wars and diſputes between the French and the Engliſh. The Dutch for a while continued to carry on a petty trade here. But, ſince they formed a ſettlement in the iſle of Karek, they have entirely deſerted Gambron.

The iſle of Ormus, ſo celebrated of old, now retains nothing of its ancient ſplendour. It belongs at preſent to *Mulla Ali Shah*, a Perſian, who made himſelf maſter of it immediately after the death of Nadir-Shah, whoſe admiral he had been. This Prince of Ormus poſſeſſes likewiſe a part of the iſle of *Kiſhme*, the other part being ſubject to the Prince of *Seer*.

South

South from Lariſtan is *Minau*, a conſiderable inland town, ſix leagues diſtant from the ſea-ſhore. The inhabitants of the diſtrict in which it lies are Shiites, and are chiefly employed in agriculture; from theſe circumſtances, they are ſometimes induced to acknowledge the authority of the Chan of Lariſtan.

A tribe of Arabs, denominated *Belludge*, inhabit between Minau and Cape *Jaſke*. They are maſters of a good many veſſels, and carry on a conſiderable trade with Baſra, upon the Arabic Gulph, and even venture as far as to the coaſts of India. Theſe Arabs are Sunnites; and unity of religious ſentiments has occaſioned their joining the party of the *Afghans* in the late revolutions of Perſia.

Some geographers repreſent theſe Belludge as inhabiting all along the Perſian coaſt, to the mouths of the Indus, and have deſcribed them as a warlike people, addicted to piracy. I know not whether they are to be conſidered as independent, or as tributary to Perſia. More probably, they acknowledge no ſovereign authority but that of their own Schiechs. Some narratives of travels, performed in the laſt century, relate the extraordinary adventures of a Prince of Jaſke, who withſtood the power of Shah Abbas, till he was, at length, taken off by treachery. His widow continued to reſiſt the Perſian King, and

and performed deeds worthy of the heroines in the ages of chivalry. But, it is to a Schiech of the Belludge that the ſtory is properly to be referred.

The country from Bender Abbas, northward to *Delam*, reſembles the Tehama in Arabia; it is an arid plain, and is called by the Perſians *Kermeſir*, or the hot country. In this diſtrict I know no place but *Khamir*, a caſtle ſituate on a precipitous rock, which, with a ſmall tract adjoining, is the property of a particular Schiech. Ships come hither for cargoes of ſulphur, of which there is abundance in the neighbourhood.

CHAP. III.

Of the Territories of the Tribe of Houle.

THIS numerous tribe are maſters of all the coaſt from Bender Abbas to Cape Berdiſtan, and poſſeſs all the ports in this extent of coaſt. One part of the tract is parched and barren; but a range of hills, like *Dahr Aſban*, extend nearly to the ſea, and afford wood, which is cut down and exported by the inhabitants.

Notwithſtanding theſe natural advantages, the Arabs of Houle do not cultivate their lands, but live by hunting and fiſhing. They are Sunnites;

and are eſteemed among their neighbours for valour. If their forces could be brought to act in combination, they might eaſily conquer all the cities upon the Perſian Gulph: But almoſt every city is ſubject to a particular Schiech; and, although theſe Schiechs are all deſcendents from the ſame family, they chooſe rather to remain petty and poor, than to raiſe themſelves to a more opulent and reſpectable condition, by ſubmitting to act in concert, under the direction of one Grand Schiech.

The following are the Schiechs or Princes of the tribe of Houle:

The Schiech of Seer, whom I mentioned in the deſcription of Oman; but who, being originally from this country, and of the tribe of Houle, poſſeſſes, in the neighbourhood of Gambron, the cities of *Kunk*, *Lundsje*, and *Ras Heti*. His ſubjects export wood for fuel and charcoal.

The Schiechs of *Mogbo* and *Tsjærack*. The inhabitants of the latter of theſe diſtricts alſo export wood; and are ſaid to be the braveſt of all the tribe of Houle.

Laſtly, the Schiechs of *Nachelo*, *Nabend*, *Aaloe*, *Tæhhrie*, *Schilu*, and *Konkoun*. The inhabitants of Nachelo are eſteemed to be very ſkilful divers. In the city of Konkoun, the inhabitants of which are of a more pacific character

ier than the other branches of the tribe of Houle, both Jews and Banians reside.

Persians, who have no ships, but live by husbandry, occupy the tract between the principality of *Abu Schæhhr* and Cape *Berdistan*.

CHAP. IV.

Of the Principalities of Abu Schæhhr and Bender Rigk.

ABU SCHÆHHR, the capital of the independent state of the same name, possesses a commodious harbour, in which ships can come up close to the houses. This circumstance induced Nadir Shah to station a fleet here, of which some remains are to be still seen. Since that time, this city has been better known, and more considerable, It is at present the sea-port town of Schiraz; and the English, the only European nation who continue to trade with Persia, have a factory here.

The Arabs inhabiting the district of Abu Schæhhr are not of the tribe of Houle. There are among them three eminent families; the two first of which have been, from time immemorial, settled in this country. The third, named *Matarisch*, came lately from Oman, where they were employed in fishing, entered into alliance with the other two, and found means to usurp

the ſovereign authority, which they have now held for ſeveral years.

The preſent Schiech, *Naſer*, of the family of *Matariſch*, poſſeſſes likewiſe the iſle of Bahhrein, upon the coaſt of Arabia, by which he is enabled to keep on foot ſome ſhipping. He alſo has conſiderable domains in *Kermeſir*, which he holds from Kerim Khan, with whom Naſer's children are placed as hoſtages for their father's fidelity. It is a happy circumſtance for Schiraz, that the Prince of Abu Schæhhr can thus be retained in the intereſts of Perſia by means of his poſſeſſions in Kermeſir.

Schiech Naſer was a Sunnite; but, in hopes of being appointed Admiral of the Perſian fleet, he became a Shiite, and married a Perſian lady. Theſe two ſteps have proved very injurious to him and his family. He is odious to his ſubjects and neighbours; and his children are no longer counted among the Arabian nobility.

Bender Rigk, the ſeat of the prince of this name, is a city encompaſſed with walls in an indifferent ſtate, and lies north from Abu Schæhhr. The petty ſtate, of which this is the capital city, comprehends ſeveral other places in Kermeſir, which render its Sovereign in ſome meaſure dependent upon *Kerim Khan*. The Arabs of this principality are chiefly addicted to

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a seafaring-life; the Persians inhabiting its back parts are husbandmen.

The reigning family of Bender Rigk are of the Arabian tribe of *Beni Saab*, and are originally from Oman; but the grandfather of the present prince, having become a Shiite, and married a Persian lady, this family are no longer counted by the Arabs among their genuine nobility.

The reigning Prince of Bender Rigk, *Mir Mahenna*, is distinguished through this country for his vices and cruelties, as one of the most execrable tyrants that ever existed. He made servants murder his father in his own presence, because the old man had a predilection for his eldest son. He killed his mother, because she reproached him for his crimes. He caused his brother, and sixteen of his other relations, to be assassinated, that he might establish himself in unquestioned possession of the throne. He drowned two of his sisters, because a neighbouring prince had asked one of them in marriage. He exposes all the female children that happen to be born to him. In 1765, this detestable monster was under the age of thirty years.

Mir Makenna had fallen twice into the hands of Kerim Khan. From his first captivity he made his escape, upon a defeat which the Governor

vernor of Perſia ſuffered. He obtained his liberty the ſecond time, by the good offices of his ſiſter, who was married to a Perſian officer. Upon returning into his own dominions, he immediately began to pillage the caravans which travelled between Schiraz and Abu Schæhhr, and to practiſe piracy. Kerim Khan prepared to chaſtiſe him, and beſieged his capital, but without ſucceſs.

In the year 1765, the ſame Kerim Khan ſent to demand payment of the tribute due for his poſſeſſions in Kermeſir; but Mir Mahenna maltreated the officer who was ſent on the errand, and cauſed his beard to be ſhaven. Kerim Khan then ſent a ſtrong army againſt him, which conquered *Bender Rigk*, and all his territories. Mir Mahenna had, however, prudently retired, before it was too late, with his troops, and a part of his ſubjects, into a deſart iſle called *Khoueri*, where he waited till the Perſian army ſhould retire from his country. After they were gone, he returned out of the iſland, expelled the garriſon from Bender Rigk, and recovered poſſeſſion of his dominions.

The tyrant had abandoned himſelf to drunkenneſs; and had begun to exerciſe his cruelties upon his troops to ſuch exceſs, as to cut off the noſe and ears of ſome of the principal officers; yet his ſoldiers were ſtill ſo ſteadily attached

tached to him, that, even in the period of his exile, he took the isle of Karek from the Dutch. A band of robbers never abandon their chief, while he continues to share the plunder among them.

CHAP. V.

Of the Tribe of Kiab, and their Schiech Soliman.

THE Arabian tribe of *Kiab*, or, as the Persians pronounce it, *Tsjab*, inhabit the farthest point upon the side of the Persian Gulph. They were in small consideration before the reign of their present Schiech Soliman, whose fame hath even reached Europe, in consequence of a quarrel he had with the English, in which he took some of their ships.

This Schiech took advantage of the troubles of Persia, and of the defects in the government of Basra. He began with subduing his petty independent neighbours; after which he made himself master of several large districts in Persia, and promised tribute to the Khans who were contending for the throne of that distracted empire. None of them ever attempted to exact tribute but *Kerim*, and he contented himself with a small sum. Soliman then extended his conquests

conquefts towards Bafra. He cultivated the friendfhip of the *Ajals*, the chief people of that country; and at laft made himfelf mafter of all the ifles between the mouths of the Euphrates, commonly called the country of *Schat el Arrab*.

Having pufhed his conquefts to the navigable rivers, he endeavoured to form a naval force. He built his firft veffel in 1758; and, in 1765, he had ten large, and feven fmall fhips.

In the fame year, 1765, Kerim Khan fent a force againft him, too powerful for him to refift. He then tranfported his treafures and troops from ifle to ifle, till he had carried them to the weft of *Schat el Arrab*. The Perfians could not purfue him for want of fhips, and were therefore obliged to retire. The Pacha of Bagdad then ordered his forces to attack Soliman; but he retreated among the ifles, and efcaped the Turks now, as he had before avoided the Perfians.

The territory of the tribe of Kiab extends from the defart of Arabia to the country of Hindean, and northward to the principality of *Havifa*. It is watered by feveral rivers, large and fmall. It abounds in dates, rice, grain, and pafture. Its principal cities are *Damek*, lying within Perfia, *Hafar*, and *Ghoban*, the feat

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of a Schiech, near one of the mouths of the Euphrates.

CHAP. VI.

Of some other independent States.

Hindian, north from Bender Rigk, and bordering on the possessions of the tribe of *Kiab*, is a small district, subject to a particular Sovereign. The Arabs who inhabit it live upon the produce of their lands, and their cattle.

Havisa, a city and district in the back parts of the country bordering on the Persian Gulph, belongs to a descendent from Mahomet. This Prince is named *Maula*, and enjoys the privilege of coining money.

Upon the eastern coast of the Persian Gulph are many isles, and most of them inhabited. Except Ormus, none of them constitutes an independent state. The different princes on the continent possess the isles adjoining to their respective dominions.

On the western side of the Gulph is an isle, or rather a cluster of isles, known to the Europeans by the name of *Bahhrein*. The Arabs call the largest of these isles *Aval;* and each of the smaller has its particular name. As this isle is famous for the pearl-fishery, and has under-

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gone many revolutions, and often changed its master, I muſt ſay a few words of it.

Bahhrein is a fortified city, upon the iſle, known either by the ſame name, or by the name of *Aval*. In this iſle were once three hundred and ſixty towns and villages. At preſent it contains, beſide the capital, only ſixty wretched villages. A long ſeries of wars have ruined the others.

This iſle produces great abundance of dates. But its chief dependence is upon the pearl-fiſhery, as the beſt pearls are found here in great abundance. The duties upon the two articles of dates and pearls afford its Sovereign a lack of rupees, or 300,000 French livres. Out of this revenue he is obliged to maintain a garriſon in the city.

Bahhrein belonged once to the Portugueſe. When they were driven out of the Perſian Gulph, it fell into the hands of the Schiech of Lachſa, but was taken from him by the Perſians. The Imam of Oman then made himſelf maſter of it, but gave it up again to the Perſian Monarch for a ſum of money. After ſome time, during the inroad of the *Afghans*, the Perſian Governor gave it up to the Schiech of Nabend, of the tribe of Houle. Another Houlite, the Schiech of *Tæhhri*, expelled him of Nabend. Nadir Shah's admiral then ſeized it; but, after his

his departure, the Schiech of Tæhhrie recovered it. During the late troubles in Persia, the Schiech of *Asloe* made himself master of this isle, but was immediately dispossessed by the Princes of Abu Schæhhr and Bender Rigk, who conquered it together. The first of these princes drove out the second, and was in his turn expelled by the Beni Houle. In 1765, it had returned again into the possession of the Schiech of Abu Schæhhr, and he was then sole Monarch of the isle of Bahhrein.

From this narrative, the reader may form an idea of the continual revolutions which take place among this multitude of petty princes. At Basra I learned some particulars concerning their complicated quarrels, which I could not well comprehend: I was told, that every Arab Prince was always at open war with two or three others of his own nation.

The navigation is continually disturbed and interrupted by these strong quarrels. On board any Arabian vessel, passengers are always in danger of falling into the hands of one enemy or another. It is only on board a European ship, which the Arabian small craft dare not attack, that one can perform this voyage in safety.

CHAP. VII.

Of the Isle of Karek.

THIS isle, which lies on the east coast of the Persian Gulph, between Abu Schæhhr and Bender Rigk, contains only a single village; but the aqueducts cut in the rocks, which still remain, shew it to have been once more populous in proportion to its extent, which is about five leagues in circumference.

Karek has become famous, in consequence of the settlement lately formed upon it by the Dutch, and since given up by them. As this event has made some noise in the world, I shall give a brief account of it.

The Dutch carried on a great trade to Basra, and had for the principal director of their factory there a Baron Kniphausen, who was much respected in that city. This German having embroiled himself with the Governor, in consequence of some affair of gallantry, was cast in prison, and might have lost his head, had he not paid a large sum of money for his liberty. Before he sailed for Batavia, he obtained from the factory at Basra a written attestation of the innocence of his conduct; and the Dutch East-India Company approved of all he had done.

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In confequence of his difference with the Governor of Bafra, Mr Kniphaufen had agreed with Mir Nafer, Prince of Bender Rigk, to whom Karek belonged, that the Dutch fhould, for a certain annual rent, be allowed to feat their factory there. The government at Batavia relifhed the project, which was, in fact, a very wife one, and fent the Baron, with two great fhips, to carry it into execution.

Upon arriving at Karek, he feized fome fhips from Bafra, and detained them, till he received reftitution of the fum which he had paid for his liberty. He built a large fquare magazine upon the ifland, and raifed, by degrees, four towers at its corners, each of which he furnifhed with fix cannons. Mir Nafer, diffatisfied at the erection of thefe fortifications, attacked the Dutch, who attacked him in his turn, but could not follow him into his faftneffes. This petty war proved, however, very expenfive to the company.

Baron Kniphaufen, after governing Karek with fovereign authority for five years, was fucceeded by Mr Vanderhulft, who having been previoufly employed at Bafra, and knowing the Arabs, thought it his duty to profecute with *Mir Mahenna*, the new Prince of Bender Rigk, the war which had been waged againft his father. Mir Mahenna, by a ftratagem, feized two armed veffels belonging to the Dutch, and

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unſucceſsfully attempted a deſcent upon the iſland. Mr Vanderhulſt then enlarged his fortifications, and formed the plan of a town, which was ſoon peopled with Perſians and Arabs.

This ſettlement might be lucrative to the officers employed about it; but the expences of the war and the garriſons conſumed the Company's profits, and they determined to abandon it; but the proſpect of an advantageous trade with Perſia induced them to hold it ſome time longer. The new Governor, Mr *Buſchmann*, therefore concluded a peace with Mir Mahenna; after which the trade met with no interruption.

His ſucceſſor, Mr *Van Houting*, although in other reſpects a man of merit, did not conduct himſelf ſo prudently, being a ſtranger to the genius and temper of the Arabs, and having no experienced officers under him. He was not careful to obſerve a neutrality in the quarrels between the Prince of Abu Schæhhr and Mir Mahenna; but, in concert with the former, attacked the latter in his retreat in the iſland of *Khoncri*. Mir Mahenna allowed his enemies to approach; and, when he ſaw them in ſecurity, fell upon them with his cavalry, and entirely diſcomfited the troops of the Dutch, and of Abu Schæhhr.

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Emboldened by this ſucceſs, Mir Mahenna made a deſcent upon the iſle of Karek, and beſieged the town. Mr Van Houting ſuffered himſelf to be outwitted by a Perſian, by whom he was perſuaded to permit Mir Mahenna to enter the fort with a ſmall retinue, in order to agree upon terms for an accommodation. The Arab then made the Dutch garriſon priſoners, and ſent them to Batavia. This event happened in the end of December 1765.

It is not probable that the Dutch Eaſt-India Company will put themſelves to the trouble of expelling the conqueror, and renewing their eſtabliſhment on the iſle of Karek.

SECTION XXII.

OF THE BEDOUINS, OR WANDERING ARABS.

CHAP I.

Peculiarities in the Manners of the Bedouins.

THE Arabs ſettled in cities, and eſpecially thoſe in the ſea-port towns, have loſt ſomewhat of their diſtinctive national manners, by their intercourſe with ſtrangers; but the Bedouins, who live in tents, and in ſeparate tribes, have ſtill retained the cuſtoms and manners of their earlieſt anceſtors. They are the genuine Arabs, and exhibit, in the aggregate, all thoſe characteriſtics which are diſtributed reſpectively among the other branches of their nation.

I have repeatedly noticed the different acceptations in which the word *Scheeh* or *Schiech* is uſed. Among the Bedouins it belongs to every noble, whether of the higheſt or the loweſt order. Their nobles are very numerous, and compoſe in a manner the whole nation; the plebeians

beians are invariably actuated and guided by the Schiechs, who superintend and direct in every transaction.

The Schiechs, and their subjects, are born to the life of shepherds and soldiers. The greater tribes rear many camels, which they either sell to their neighbours, or employ them in the carriage of goods, or in military expeditions. The petty tribes keep flocks of sheep. Among those tribes which apply to agriculture, the Schiechs at least live always in tents, and leave the culture of their grounds to their subjects, whose dwellings are wretched huts.

It is the difference in their ways of living that constitutes the great distinctions which characterise the different tribes. The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals but sheep and camels, except perhaps horses. Those tribes which are of a pure Arab race live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second *Moadan*. The latter are esteemed a middle class, between genuine Arabs and peasants. I have heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The

Moadan,

Moadan tranſport their dwellings from one country to another, according as paſturage fails them; ſo that a village often ariſes ſuddenly in a ſituation where, on the day before, not a hut was to be ſeen.

The genuine Bedouins, living always in the open air, have a very acute ſmell. They diſlike cities, on account of the fœtid exhalations produced about them. They cannot conceive how people, who regard cleanlineſs, can bear to breathe ſo impure air. I have been aſſured, by perſons of undoubted veracity, that ſome Bedouins, if carried to the ſpot from which a camel has wandered aſtray, will follow the animal by ſmelling its track, and diſtinguiſh the marks of its footſteps, by the ſame means, from thoſe of any other beaſts that may have travelled the ſame way. Thoſe Arabs, who wander in the deſart, will live five days without drinking, and diſcover a pit of water by examining the ſoil and plants in its environs. They are ſaid to be addicted to robbery; and the accuſation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. The Schiechs ride continually about on their horſes or dromedaries, inſpecting the conduct of their ſubjects, viſiting their friends, or hunting. Traverſing the deſart, where the horizon is wide as on the ocean, they perceive travellers at a diſtance.

As travellers are feldom to be met with in thofe wild tracts, they naturally draw nigh to thofe whom they difcover, and are tempted to pillage the ftrangers when they find their own party the ftrongeft. Befides, travellers paffing through thefe defarts go generally in caravans; and a fingle perfon, or a fmall party, has a fingular and fufpicious appearance, which is a temptation to the Bedouins.

In Arabia, as in all other thinly inhabited countries, robbery is practifed; but the Arabian robbers are not cruel, and do not murder thofe whom they rob, unlefs when travellers ftand upon the defenfive, and happen to kill a Bedouin, whofe death the others are eager to revenge. Upon all other occafions they act in a manner confiftent with their natural hofpitality. Upon this head I have heard fome anecdotes, which it may not be amifs to introduce here.

A Mufti of Bagdad, returning from Mecca, was robbed in Nedsjed. He entered into a written agreement with the robbers, who engaged to conduct him fafe and found to Bagdad for a certain fum, payable at his own houfe. They delivered him to the next tribe, thofe to a third; and he was thus conveyed from tribe to tribe, till he arrived fafe at home.

An European, belonging to a caravan which was plundered, had been infected with the plague

upon his journey. The Arabs, seeing him too weak to follow his companions, took him with themselves, lodged him without their camp, attended him till he was cured, and then sent him to Basra.

An Englishman, who was travelling express to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Basra. By the way he was attacked by some Schiechs, against whom he at first defended himself with his pistols; but, being hard pressed by their lances, was forced to surrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for some time, and at last conducted him safe to Basra. When Mr Forskal was robbed by the Arabs in Egypt, a peasant, who accompanied him, was beaten by the robbers, because he had pistols, although he had made no attempt to defend himself with them.

The pillaging of the caravans is not always owing merely to the propensity which the Arabians have to robbery. Their pillaging expeditions are commonly considered by themselves as lawful hostilities against enemies who would defraud the nation of their dues, or against rival tribes, who have undertaken to protect those illegal traders.

In one of thoſe expeditions, a few years ſince, undertaken againſt the Pacha of Damaſcus, who was conductor of the Syrian caravan to Mecca, the tribe of *Anæſe*, which gained the victory, ſhowed inſtances of their ignorance, and of the ſimplicity of their manners. Thoſe who happened to take goods of value knew not their worth, but exchanged them for trifles. One of thoſe Arabs having obtained for his ſhare a bag of pearls, thought them rice, which he had heard to be good food, and gave them to his wife to boil, who, when ſhe found that no boiling could ſoften them, threw them away as uſeleſs.

CHAP. II.

Of the political Conſtitution of the wandering Arabs.

TREATING of the government of the Arabs in general, I ſaid a few words occaſionally concerning that of the Bedouins. To avoid unneceſſary repetition, I ſhall add here only a few particulars concerning chiefly their political intereſts, in reſpect to the neighbouring nations.

The dignity of Schiech is hereditary, but is not confined to the order of primogeniture. The petty Schiechs, who form the hereditary nobility, chooſe

choofe the grand Schiech out of the reigning family, without regarding whether he be more nearly or more diftantly related to his predeceffor.

Little or no revenue is paid to the grand Schiech; and the other Schiechs are rather his equals than his fubjects. If diffatisfied with his government, they depofe him, or go away with their cattle, and join another tribe. Thefe emigrations, which happen pretty frequently, have reduced fome tribes, which were once potent, to a low and inconfiderable ftate; and have greatly augmented the numbers and power of fome petty tribes.

Perfonal flavery is eftablifhed among the Bedouins; but none of them are *afcripti glebæ*. A peafant, when diffatisfied with his mafter, may quit his fervice, and remove any where elfe.

The Bedouins, who live in tents in the defart, have never been fubdued by any conqueror; but fuch of them as have been enticed, by the profpect of an eafier way of life, to fettle near towns, and in fertile provinces, are now, in fome meafure, dependent on the Sovereigns of thofe provinces.

Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pafturages which they occupy. Others frequent the Banks of the Euphrates, only in one feafon of the year; and, in winter,

winter, return to the desart. These last acknowledge no dependence on the Porte.

Neither are, properly speaking, subject to the Turks; to whom, on the contrary, they would be dangerous neighbours, if the Pachas did not find means to sow dissentions among the tribes and great families, when there are more than one pretender to the dignity of Schiech of Schiechs.

The policy of the Turks occasions frequent wars among the Bedouins; but these are neither long nor bloody.

Whenever the Turks interfere in their quarrels, all the tribes combine to repulse the common enemy of the whole nation.

Every Grand Schiech justly considers himself as absolute lord of his whole territories; and accordingly exacts the same duties upon goods carried through his dominions as are levied by other princes. The Europeans are wrong in supposing the sums paid by travellers to the Grand Schiechs to be merely a ransom to redeem them from pillage.

The Turks, who send caravans through the desart to Mecca, have submitted to the payment of these duties. They pay a certain sum annually to the tribes who live near the road to Mecca; in return for which, the Arabs keep the wells open, permit the passage of merchandize, and escort the caravans.

If the Bedouins ſometimes pillage thoſe caravans, the haughty perfidious conduct of the Turkiſh officers is always the firſt cauſe of ſuch hoſtilities. Thoſe inſolent Turks look upon all the Arabs as rebels; that is, in the modern ſignification of this word, as a people who, although weak, have the audacity to withſtand the oppreſſion of their ſtronger neighbours. In conſequence of this ſelfiſh reaſoning, they violate their engagements; and the Arabs take their revenge by pillaging the caravans.

The famous *Ali Bey*, when he conducted the Egyptian caravan to Mecca, would not pay all the duties on his way to Mecca, but promiſed to pay the reſt, on his return, and forgot his promiſe. On the year following, the Arabs aſſembled in greater numbers, and obliged the Captain of the caravan to pay for himſelf and Ali Bey both. The Turks exclaimed againſt this as an act of robbery; yet the Arabs had only done themſelves juſtice.

The conduct of *Abdalla*, Pacha of Damaſcus, who commanded the Syrian caravan in 1756, was ſtill more odious. When the Schiechs of the tribe of Harb came to meet him, to receive the ſtipulated toll, he gave them a friendly invitation to viſit him; but, inſtead of paying the toll, cut off their heads, and ſent them to Conſtantinople, as a proof of his victory over the rebel Arabs. The ſtroke which thoſe ſuffered by the death of

their chiefs hindered them from attempting any thing in revenge, on either that or the following year: The caravans travelled in triumph to Mecca; and the Turks boasted of the valour and prudence of Abdalla Pacha. But, in the third year, the Arabs avenged the slaughtered Schiechs, and, with an army of eighty thousand men, raised out of all the tribes, routed the Turks, and pillaged the caravan. The tribe of *Anæse*, under the command of their Schiech, distinguished themselves particularly in this expedition.

There is a certain subordination among the tribes. The petty tribes, being unable to defend themselves, place themselves under the protection of the greater, and are governed by their laws. Thus are powerful tribes formed by the union of several small tribes.

The Arabian nation are much more numerous, and wider spread, than they are generally supposed to be. They occupy countries, once cultivated and populous, whose ancient inhabitants have disappeared. The period at which these Arabian settlements were formed, cannot now be ascertained; nor is it known whether they may not have been anterior to the reign of the Caliphs. The ancients did not distinguish accurately between different nations. The Kings of Palmyra, who have been supposed to be Jews, were more probably Arabs.

CHAP.

CHAP. III.

Of the Bedouins on the confines of the Desart.

THE most ancient and powerful tribes of this people are those which easily retire into the desart when attacked by a foreign enemy. These too have preserved the national character in its greatest purity, and have maintained their liberty unimpaired. Of this number are the following tribes, of whom I shall mention such particulars as have come to my knowledge.

The *Beni Khaled* are one of the most powerful tribes in all Arabia, on account of their conquests, their wealth, and the number of other tribes subject to them. From the desart of Nedsjed, they have advanced to the sea, and have conquered the country of Lachsa, as I mentioned in the proper place. The Schiech of this tribe does not live always in the city of Lachsa, but sometimes in tents in the desart.

The tribe of *Kiab*, who inhabit north from the Persian Gulph, and of whom I have already spoken, rarely encamp; they have possessions in the province of *Susistan*, in Persia.

In this province of Susistan, near the principality of Havisa, and in the neighbourhood of the city of Schuster, five different consider-

able

able tribes of independent Bedouins. From the exiſtence of theſe eſtabliſhments, I ſhould judge the authority of the Perſians in this country to be precarious, and Suſiſtan to be interſperſed with deſarts.

Beni Lam, are a great tribe between *Korne* and *Bagdad*, upon the banks of the Tigris, the Arabic name of which river, in conſtant uſe among the inhabitants of the country, is *Didsjele*. They receive duties upon goods carried between Baſra and Bagdad. Theſe Arabs ſometimes pillage caravans. The Pacha of Bagdad then ſends troops againſt them, and ſometimes chaſtiſes them by beheading their chiefs. But the ſucceſſors of the Schiechs, who have been beheaded, are always as great enemies to the Turks, and as zealous to maintain their liberty, as their predeceſſors have been.

Montefidſi, or Montefik, are the moſt powerful tribe north from the deſart, whether in reſpect to the extent of their territories, or the great number of the ſubaltern tribes who acknowledge their authority. They poſſeſs all the country upon both ſides of the Euphrates, from *Korne* to *Ardje*.

In ſummer, when the graſs in the deſart is in a manner burnt up, the reigning Schiech reſides at *Nahhr el Antar*, a town upon the banks of the Euphrates. In winter, they drive their

 cattle

cattle to feed in the desart, and encamp in tents. The inhabitants of the villages, who apply to agriculture, and are for this reason held in contempt by the Bedouins, pay a tribute. They are poor, as must naturally be the condition of the subjects of those Schiechs who live comfortably themselves, but are not disposed to suffer their peasantry to grow rich.

The Arabs of this tribe often plunder travellers going between *Helle* and *Basra*. The Pacha of Bagdad commonly chastises them; sometimes even deposes the reigning Schiech, and advances another prince of the same family in his room. These Arabs submit to this slight degree of dependence on the Turks, because they are unwilling to lose their establishments on the fertile banks of the Euphrates. In the late troubles of these provinces of the Ottoman empire, frequent notice was taken of this tribe, and they acted no unimportant part.

The tribe derive their name from one *Montesik*, who came from Hedsjas, and was descended from a family who were illustrious before the days of Mahomet. One thing certain is, that the descendents of this *Montesik* have been sovereigns in this country from time immemorial. They are divided into many branches; and, in my time, the reigning family consisted of one

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hundred and fifty perſons, all of whom might aſpire to the ſupreme power.

In 1765, the reigning Schiech, who was not of the eldeſt branch, was named *Abdallah*. The other princes of his family enjoyed, at the ſame time, a certain ſhare of authority; each having his own ſubjects, with whom, in time of war, they all join the troops of the Schiech of Schiechs; in ſome diſtricts they levy taxes and cuſtoms upon their own account.

There were named to me more than a ſcore of inferior tribes, who live all in ſubjection to that of Montefik, which, of itſelf, is not extremely numerous. Among theſe ſubordinate tribes, are ſome who have others again ſtill leſs conſiderable, dependent upon them. The Arabs call thoſe dependent tribes *El Araye*.

All theſe tribes upon the confines of the deſart, whoſe names I have mentioned, are genuine Arabs, who breed ſheep and camels, and live in tents. But this deſcription is, with more peculiar propriety, applicable to the reigning tribes; for, I believe, that ſome of the inferior tribes have loſt their nobility, by intermixing the practice of agriculture with the habits of paſtoral life.

CHAP.

CHAP. IV.

Of the Bedouins of Meſopotamia.

THE rich plains of Meſopotamia and Aſſyria, which were once cultivated by a populous nation, and watered by ſurpriſing efforts of human induſtry, are now inhabited, or rather ravaged, by wandering Arabs. As long as theſe fertile provinces ſhall remain under the government, or rather anarchy of the Turks, they muſt continue deſarts, in which nature dies for want of the foſtering care of man. A hereditary Sovereign, ſeated at Bagdad, and none elſe, might reſtore this country to its once flouriſhing ſtate.

The Pachas, not knowing how to improve the value of theſe depopulated diſtricts, and not being able to drive away the Arabs, permit them for an annual rent to cultivate thoſe lands, or feed their flocks upon them. But that people are paſſionately fond of liberty, and ſhew by their conduct that they conſider not themſelves as ſubject to the Turkiſh yoke. The frequent wars, in which ſeveral of the tribes are engaged with the Pacha of Bagdad, although viewed as rebellion by the Ottoman officers, are proofs of the independence of the Arabs.

So

So rich a tract of country, naturally invites its inhabitants to cultivate it. The lands between the Tigris and the Euphrates are intersected by numerous canals, and are inhabited only by tribes practising agriculture, or *Moædan.* Such are the

Beni Hæbkem, a tribe situate eastward from the Euphrates, whose present Schiech is named *Fontil*, and who rules several petty tribes of husbandmen.

Khasaal, a powerful tribe of husbandmen, likewise on the east side of the Euphrates. They have a great many petty tribes of Arabs, who live in villages, subject to them. One of these petty tribes comprehends five and twenty inferior tribes, and two others forty each. The tribes which practise husbandry appear therefore to be less numerous than the Bedouins, who often unite into very large bodies. The tribe of Khasaal can muster two thousand cavalry, and a proportionate number of infantry. The Pacha of Bagdad has lately made war on these people, with various success. These Arabs are Shiites; and this is one motive more to set them at variance with the Turks. The reigning Schiech is named *Hammoud*, and levies customs from vessels coming up the Euphrates.

All the Arabs within the territories of the government of Bagdad are not hufbandmen. South from that city are fome Bedouins, who breed camels. Of thefe are the tribes of *Beni Temim*, and *Dafafa*, as well as fome other tribes between Bagdad and Moful. The tribe of *Al Tobad* have become very confiderable, through the favour of the Pacha of Bagdad, one of whofe principal officers was a near relation to the reigning Schiech. All that tract of country between Bagdad and Moful is poffeffed by hordes of Bedouins; one of which, occupying the range of hills adjacent to the Tigris, lately made an attack upon the troops of the Pacha; and another, denominated *Al Buhamdan*, pillaged a caravan when I was in Moful.

Thay are a great and powerful tribe of Bedouins between Merdin and Moful. The reigning Schiech, who is of the family of *Salie*, for a fmall annual tribute, poffeffes the large and fertile plain of Affyria. Were it not for the ufual Turkifh policy of fowing diffention among the neighbours, the Pachas would find it impoffible to maintain any fhadow of authority over this tribe. But, the Pacha of Bagdad fends the *Togk*, or horfe's tail, fometimes to one Schiech, fometimes to another; and thus is a conftant rivalry kept up among them, which weakens their common ftrength. This horfe's tail is not mere-

ly

ly an ensign of empty honour. It confers the dignity of *Beg*, with the right to the possession of the plain, which is held to be with the Turks. The deposed *Beg* quits his place of residence between *Mosul* and *Nissibin*, and retires with his partizans to the banks of the river *Khabour*, and there waits an opportunity to supplant his rival.

All travellers complain of the robberies of these Bedouins of Assyria. The restlessness and thievish disposition of these people seem to increase the farther they recede from their native desarts, and approach the country inhabited by the plundering *Kurdes* and *Turcomans*.

I was told of ten wandering tribes, *Arak Arabi*. The most considerable encamps in the environs of *Helle*; its name is *Solæd*; and its branches are spread even into the governments of Aleppo and Damascus.

An Arabian Schiech, with whom I was acquainted at Aleppo, gave me the names of eight tribes of Bedouins who live towards the head of the Euphrates, in districts comprehended within the government of the Pacha of *Orfa*. But, as he could give me no farther information concerning these tribes, I pass them by in silence.

CHAP.

CHAP. V.

Of the Bedouins of Syria.

THE Pachas of this province have as much to do with the wandering Arabs, as the Turkiſh governors on the Perſian frontier. It is of great conſequence to the cities of Aleppo and Damaſcus, that their caravans, travelling to Bagdad or Baſra, be ſuffered to paſs in ſafety through the deſart. Without eſcorting them with an army, the Pachas could not protect them from inſult and pillage, did they not artfully contrive to employ one tribe of Arabs againſt the reſt.

With this view, the Pacha gives the title of Emir to the moſt powerful Schiech in the neighbourhood. This emir is obliged to guide the caravans, to keep the other Arabs in awe, and to levy the dues from thoſe who feed their cattle on the Pacha's grounds. As payment for his trouble, and to reimburſe his expencces, he receives a certain ſum yearly. But the Arabs having little confidence in Turkiſh promiſes, the Pacha ſettles upon the Emir a number of villages, the revenues of which make up the ſtipulated ſum. Theſe villages were miſerable enough before, but have been abſolutely ruined

tained by the precarious government of the Arabs.

Upon a calculation of the fcanty revenue which the Porte derive from this part of their dominions, and the trivial rents paid by the Arabs for the liberty of ravaging whole provinces; and, on the other hand, a comparative eftimate of the fums expended in maintaining that vagabond race in a fpecious fubjection; it is plain, that they are lofers by the fhadow of authority which they pretend to have over the Arabs; but Ottoman vanity is pleafed with the vain fancy of poffeffing immenfe territories, from which the Sultan derives no revenue, and in which his orders are not refpected.

The moft powerful tribe near Aleppo, are the *Mauali*, whofe reigning Schiech is of the family of *El Burifche*. The Pachas put fometimes one, fometimes another of the Schiechs of this family in poffeffion of the villages and revenues belonging to the dignity of *Emir*. He whom they depofe, retires commonly with his party to the banks of the Euphrates, and there awaits an opportunity to foften the new Pacha by prefents, and recover his place. A few years fince, an Emir forefeeing that he was to be depofed, plundered a caravan, carried away 30,000 head of cattle from the paftures about Aleppo, and conveyed his booty to a place of fafety near the Eu-

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phrates. Some time after, he furprifed and pillaged the city of *Hæms*. It was fuppofed, when I was in Aleppo, that the Pacha would be obliged to recal and reinftate him in the office of Emir.

A nephew of the Emir, or reigning Schiech of the tribe of Mauali, named to me fifteen confiderable tribes who inhabit the neighbourhood of Aleppo. Another Schiech, a great traveller, mentioned five others, fomewhat farther diftant, and near the road from Aleppo to Baffra. All thefe Bedouins pay each a trifle to the Emir, for liberty to hire out or fell their camels, and to feed their cattle through the country. The neighbouring tribes in the *defart of falt*, who are fubject to the Pacha, pay fomething to a farmer (of the tax) for liberty to gather the falt formed in that defart.

I was furprifed to fee among thofe tribes the tribes of *Thay* and *Sobæd*, which muft of confequence be fpread very widely over the country. The tribe of *Rabea* boafts of its antiquity, and pretends to have come from Yemen to fettle in the north, at the time when the dyke of the refervoir of the Sabæans at Mareb was broken down.

As my ftay at Damafcus was very fhort, I could not acquire enough of information concerning the Bedouins in the government of Da

mafcu.

mascus or Scham. I learned only the names of a dozen of their tribes, one of which named *Abu Salibe*, consists, as I was told, solely of Christians. Another, *Beni Hamjar*, pretend that they are descended from the old Arabian kings of this name.

Several circumstances lead me to presume, that, of the other nations in Syria, *Kurdes*, *Druses*, *Metuacli*, *Nassaries*, and *Tschinganes*, some are of Arabian ancestry.

The tribe of *Anæse* are esteemed to be the greatest tribe in the desart of Syria. They have even spread into Nedsjed, where they are reckoned the most numerous tribe in the heart of Arabia. The caravans of Turkish pilgrims pay them a considerable duty for their free passage through the country. This tribe too, when dissatisfied, plunder the caravans. They often make war on the Pacha of Damascus. They lately routed and killed the Pacha of *Ghaffa* in his own government.

In my time, the departure of a caravan from Bagdad was retarded by news received of those Arabs being on ill terms with the Pacha of Damascus. Two Turkish lords, who were very much beloved in Arabia, resolving to attend the caravan, the merchants ventured to pack up and send off their goods. But, I not choosing, after so many dangers, to expose myself anew

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and unneceſſarily, took the road from Bagdad to Moſul, and intruſted a trunk to an Arab, a camel-driver in that caravan, directing him to deliver it to a certain man at Aleppo. Within a day's journey of Damaſcus, the whole caravan were plundered by the tribe of *Anæſe*. The trunk was opened. The Bedouins took what they choſe, but left me my books, papers, a box of medals, and two watches. The camel-driver collected the broken pieces of my trunk, and brought the whole honeſtly to Aleppo. Thus had I, at the ſame time, a proof of Arabian rapacity and Arabian integrity.

CHAP. VI.

Of the Bedouins of Arabia Petræa, and Paleſtine.

THE name of *Arabia Petræa* is uſed in a vague manner by our geographers. It ſeems to be a denomination given to thoſe countries which are moſtly deſart, between Egypt, Syria, and Arabia properly ſo called. It would be difficult to determine exactly the limits of thoſe countries, which are little known, and but thinly inhabited; the inhabitants of which wander among dry ſands and rocks, ſeeking here and there a few ſpots which afford ſome ſcanty food for their

their cattle. None but Bedouins haunt theſe deſarts.

In the account of my journey to *Mount Sinai*, I ſpoke of three tribes whom I found ſettled by the highway. Thoſe are no doubt of that claſs which acknowledge the ſuperiority of a greater tribe. On the other ſide of that chain of mountains, and in the environs of *Akaba*, there muſt be other tribes, but the names of theſe I know not.

I have already mentioned the great tribe of *Harb*, who live to the north of *Hedsjas*. In this province are alſo the ancient tribes of *Beni Otæba*, *Hodeil*, *Jom*, and others, which the inhabitants of Mecca call bands of robbers, ſeemingly for no other reaſon, but that their Sherriffe has frequent quarrels with thoſe Bedouins.

There are alſo ſeveral conſiderable tribes upon the confines of Nedsjed, and the great deſart. The tribe of *Beni Temim*, among theſe, were famous in the days of the ſucceſſors of Mahomet, for a propheteſs named *Sedsjay*, who did honour to the tribe. Schiech *Dahher*, Maſter of Acca, and the greater part of Paleſtine, is alſo an Arab, but I know not to what tribe he belongs.

I could learn nothing of conſequence concerning the Arabs of Paleſtine. They ſeem to be poor neglected hordes, who inhabit that barren and diſmal country.

I was told of the tribe of *Dsjærhamie*, between *Rama* and Jerusalem. The European monks, who are now the only pilgrims that visit the Holy Land, describe those Arabs as devils incarnate, and complain dolefully of their cruelty to the poor Christians. Those lamentations, and the superstitious pity of good souls in Europe, procure large alms to the convent of Franciscans at Jerusalem. The exaggerated relations of the sufferings of the pilgrims, from those inhuman Bedouins, will therefore be continued as long as they can serve the purpose for which they are intended.

It must be confessed, however, that this tribe of *Dsjærhamie* form, in one instance, a remarkable exception from the ordinary national character of the Arabs, who, in general, never maltreat a stranger, unless they have first received provocation. But, those Arabs in the neighbourhood of Jerusalem have a rooted aversion to the monks; in other respects, they are honest enough people..

They convey every year, from Jafa to Jerusalem, money and goods, sent to the monks from Europe, to a considerable amount, without ever touching or embezzling the smallest article. They know that the superior of the convent at Jerusalem pays the travelling expences of the pilgrims

grims, and that they are poor monks, who have nothing to lose. Yet they wait to intercept those indigent caravans, not to pillage them, but that they may have the pleasure of venting their hatred against the monks.

It would be a gross mistake, therefore, if any European should fancy that he might travel safely through Judea, in consequence of putting himself under the protection of the monks. A young Frenchman had a trial of this when I was in that country. Passing the river Jordan, he was severely beaten by the Bedouins, solely for being found in company with the monks, which made the Arabs view him in a suspicious light.

SECT.

SECTION XXV.

OF THE RELIGION AND CHARACTER OF THE ARABS.

CHAP. I.

Of the different Sects of Mahometans in Arabia.

IT might be expected that the Mahometan religion should be preserved in its highest purity in Arabia, which was its cradle; and that no contrariety of opinions, or diversity of sects, should have arisen there. An old tradition records a saying of Mahomet's, from which he appears to have foreseen that it was impossible for his followers to remain in perpetual harmony of doctrine and worship. He is said to have predicted that his new religion should be divided into seventy different sects, as the Christians of his time were.

This prediction is in part accomplished; for there are at present several Mahometan sects in Arabia.

The doctrines and rites of the Mussulman religion are in general sufficiently known. I

ſhall ſatisfy myſelf with mentioning ſome remarkable peculiarities which diſtinguiſh the ſects eſtabliſhed in Arabia, and which have an influence on the moral character or political ſtate of the nation.

The moſt conſiderable ſects among the Arabian Mahometans, are,

1. That of *Sunni*, to which the Turks alſo belong. This forms the moſt numerous ſect in Arabia; its opinions being profeſſed by the inhabitants of the holy cities of Mecca and Medina, and by the Sherriffes of thoſe cities who are reputed the ſucceſſors of Mahomet.

2. The ſect of *Schya*, of which the whole Perſian nation profeſs themſelves. In the eaſtern parts of Arabia are ſome diſciples of this ſect; and it prevails all along the borders of the Perſian Gulph. The *Metaueli*, or *Mut-Ali*, in Syria, are likewiſe Shiites.

3. The ſect of *Zeidi*, which prevails in Yemen, and of which the Imam of Sana is a follower.

4. The ſect of *Beiaſi*, *Beiadi*, or *Abadi*, is the principal ſect in *Oman*. It is ſaid to owe its origin to the enemies of the Caliph Ali, two of whom went into Oman after a defeat, which only nine of them had ſurvived.

5. The ſect of *Meſſalich*, of which I have already taken notice in deſcribing the Bedouins ſettled between the provinces of Hedsjas and

Yemen. I ſuſpect this rather to be a different religion, than a ſect of the Muſſulman.

6. The ſect of *Mecrami* and *Abd ul Wahheb*. I have already given my opinion of this little known ſect in the deſcriptions of Nedsjeran and Nedsjed.

7. The ſect of *Dsjedsjal*, of which the inhabitants of *Mecran*, a maritime province of Perſia, are followers.

8. Laſtly, the ſects of *Schabreari* and *Merdinar*, of which are the *Belludsje*, Arabian tribes on the confines of the province of Mecran, as I have above obſerved.

All theſe different ſects acknowledge Mahomet their prophet, and regard the Koran as their code of civil and eccleſiaſtical laws. However, they mutually treat each other as *Chauaredsji* or *Rafidi*, that is to ſay, heretics.

The *Sunnites* allow only the four ſects, which they conſider as orthodox; thoſe of *Schafei*, *Hanefi*, *Maleki*, and *Hanbali*, to have houſes of prayer about the *Kaba*. The Zeidites, however, to make themſelves amends for the excluſion they ſuffer, have reared for themſelves an inviſible houſe of prayer in the air, immediately over the Kaba, by which means they are, in their own opinion, put into poſſeſſion of theſe ſacred places. Notwithſtanding theſe lofty pretenſions, every pilgrim of this ſect is obliged to pay a high

high capitation to the Sherriffe, who has, for these several years, made the Shiites likewise pay dear for permission to visit Mecca.

The Zeidites seem to be less rigid and superstitious than the Sunnites, who are much addicted to the worship of saints, and believe in the most ridiculous miracles. The former trouble not themselves with the controversy about Mahomet's successors, which has occasioned the schism between the Sunnites and the Shiites. Nor are they so rigid and exact in respect to prayers and other ceremonies; they make no mention of saints; and the Imam of Sana, who is a Zeidite, suffers useless mosques to fall into ruins, and sometimes even demolishes them, to the great offence of his Sunnite subjects in the Tehama.

All these sects venerate the descendants of Mahomet, except the *Beiasi*, who treat them with no greater respect than other Arabs, and believe all the families in the nation to have the same right to the sovereign power.

For this reason, the Prince of Maskat, who is of the sect of *Beiasi*, takes the title of Imam, although not descended from Mahomet. This sect abstain, not only from strong liquors, like the other Mussulmans, but even from tobacco and coffee; although, out of hospitality, these are offered to strangers in *Oman*. The *Beiasi* pique

pique themſelves on great auſterity of manners, and ſimplicity in their mode of living. Even the moſt opulent among them avoid every thing like magnificence in their dreſs, houſes, and moſques. The Prince adminiſters juſtice in perſon, and permits all his ſubjects to be ſeated in his preſence. It was in conſequence of this ſeverity of manners, that the laſt Imam, who was a tyrannical and voluptuous prince, became odious to his ſubjects. In the deſcription of Oman, I have taken notice of the revolution by which that prince was driven from the throne.

At Maſkat, I received an acconnt of the miraculous origin of the ſect of *Dsjedsjal*, in the province of Mecran. Its firſt author was a venerable old man, who was found by ſome woodcutters ſhut up in the middle of a tree, and having a book in his hand. Each ſect indeed tells ridiculous ſtories of the other ſects to bring them into contempt.

I ſaw or heard of no convents of monks among the Zeidites in Yemen, or among the Beiaſi in Oman. The Sunnites, and among them the Turks eſpecially, are known to have a great number of religious orders, the members of which are diſtinguiſhed by the names of *Derviſes* and *Santons*, and diſcriminated from one another by diverſities of dreſs and manners. At Mokha were beggars, who ſang through the ſtreets,

ſtreets, called Derviſes; as well as ſome other poor creatures, who, for any trifle, were ready to read the paſſages of the Koran inſcribed on the tombſtones. As the Zeidites and Beiaſi are not worſhippers of ſaints, they cannot have Derviſes and Santons; who, on the other hand, are very numerous in Egypt, where they perform many extravagant fooleries.

The Turks and Perſians have been almoſt conſtantly at war; and their reſpective Princes have generally contrived to repreſent to their ſubjects diſputes which originated from their ambition, as prompted by religious conſiderations. This is the reaſon of the violent hatred with which the Shiites and Sunnites are animated againſt one another. In Turkey and Perſia, Chriſtians are permitted to build churches, and the Jews, ſynagogues; but in Perſia, no Sunnite moſque is allowed; and the Turks tolerate the Shiites in the exerciſe of no other part of their worſhip, except their pilgrimage to their Prophet's tomb in the vicinity of Bagdad; and for this permiſſion they pay very dear to the Ottoman Porte. In Yemen, the Sunnites and Zeidites live happily together; for the latter, who are the more tolerant of the two, are the predominant ſect.

The Muſſulmans in general do not perſecute men of other religions, when they have nothing

to fear from them, unless in the case of an intercourse of gallantry with a Mahometan woman. A Christian, convicted of blasphemy, would also be in danger of losing his life. In such a case, it is true, a Mahometan would as little be spared. While I was at Bagdad, a Janissary urged a citizen for a debt; the latter always answered with a devout air, that he should remember God and the Prophet, and wait patiently for payment, without putting himself in a passion. The Janissary was at last provoked to utter a blasphemous expression; the artful citizen attested witnesses; and the Janissary was accordingly convicted, expelled out of his corps, and next day hanged.

All the Mussulman sects are not alike abhorrers of images. In Oman, the Banians are allowed to set up their images openly in their apartments. The Sunnites even appear to have lost somewhat of their aversion for these material representations of Deity. Those in India keep paintings; and I even saw two of these in a villa of the Sultan's near Constantinople. At Kahira I found prints, and a plaster bust in the house of a learned Sunnite.

CHAP

CHAP. II.

Of the other Religions tolerated in Arabia.

THROUGH all Arabia are Jews, who are held in much greater contempt than the Chriſtians. I have already mentioned the Jewiſh tribes ſettled in the neighbourhood of *Kheibar*, where they are not barely tolerated, but have the ſovereign authority in their own hands.

The Jews diſperſed through different cities have ſynagogues, and enjoy a great deal of freedom. They are fond of living together, and commonly form a village near every principal town. In Oman they are ſtill better treated, and permitted to wear the dreſs of Mahometans.

The Chriſtians were once numerous in Arabia. I know of no Chriſtian church remaining at preſent in all this country. In the province of Lachſa are many Sabæans, or Chriſtians of St John. But, the Chriſtianity of this ſect ſeems to be a confuſed medley of the opinions and ceremonies of ſeveral different religions.

Banians from India are ſettled in great numbers in the commercial cities. At Mokha they ſuffer many mortifications. But, at Maſkat, among the tolerant ſect of the Beiaſi, they are

are permitted to obſerve the laws, and cultivate the worſhip of their own religion without diſturbance. In Perſia there are alſo ſome of theſe Indians; but the Turks, who are auſtere Sunnites, ſuffer none of them in their provinces.

I never ſaw that the Arabs have any hatred for thoſe of a different religion. They, however, regard them with much the ſame contempt with which Chriſtians look upon the Jews in Europe. Among the Arabs this contempt is regulated. It falls heavieſt upon the Banians; next after them, upon the Jews; and, leaſt of all, upon the Chriſtians, who, in return, expreſs the leaſt averſion for the Muſſulmans. A Mahometan, who marries a Chriſtian or Jewiſh woman, does not oblige her to apoſtatize from her religion; but the ſame man would not marry a Banian female, becauſe this Indian ſect are ſuppoſed to be ſtrangers to the knowledge of God, having no book of divine authority. The Mahometans in India appear to be even more tolerant than thoſe of Arabia. They live in a good underſtanding with the Banians, and treat them with leſs contempt than their Arabian brethren.

This progreſs towards general toleration preſerves the Arabs from the rage of making proſelytes. They ſeek neither to entice nor conſtrain

ſtrain any perſon, except ſometimes their young ſlaves, whom they compel to embrace Mahometiſm: But, when a proſelyte voluntarily preſents himſelf, they are, by the laws of their religion, obliged to receive him, and even to provide for his maintenance. The converts who moſt commonly offer themſelves are deſerters from the crews of European ſhips, who take this ſhift to eſcape puniſhment. As they are known to be moſtly very bad ſubjects, government allows them but a very ſcanty penſion, ſcarcely ſufficient for their maintenance. They are not confined, either from intercourſe with Chriſtians, or from taking voyages into diſtant countries. We had in our ſervice in Arabia a French renegado, who, when he left us, went to India.

It may not be improper to remark, in this place, that the Indians are ſtill leſs anxious about making converts than the Arabs. The Bramins, Rajaputs, and Banians, receive nobody into their communion, but, on the contrary, expel all of their members who render themſelves obnoxious by irregularity of life, and by this means afford proſelytes to the Chriſtians. Thus the European miſſionaries, who run ſo indecently through the Eaſt, and profane the ſacrament of baptiſm, by caſting it at the head of every

one, have little reaſon to boaſt of the converſions they effect, eſpecially as they uſe ſo much importunity to accompliſh them.

CHAP. III.

Of the Character of the Arabs.

CLIMATE, government, and education, are, undoubtedly, the great agents which form and modify the characters of nations. To the firſt of theſe the Arabs owe their vivacity, and their diſpoſition to indolence; the ſecond increaſes their lazineſs, and gives them a ſpirit of duplicity; the third is the cauſe of that formal gravity which influences the faculties of their mind, as well as their carriage and exterior aſpect.

No two things can differ more than the education of the Arabs from that of the Europeans. The former ſtrive as much to haſten the age of maturity, as the latter to retard it. The Arabs are never children; but many Europeans continue children all their life.

In Arabia, boys remain in the Haram, among the women, till the age of five or ſix, and during this time follow the childiſh amuſements ſuitable to their years; but, aſſoon as they are removed from that ſcene of frivolity, they are accuſtomed

cuſtomed to think and ſpeak with gravity, and to paſs whole days together in their father's company, at leaſt if he is not in a condition to retain a preceptor, who may form them. As muſic and dancing are eſteemed indecent among the Arabs, women are alſo excluded from all aſſemblies, and the uſe of ſtrong drink is forbidden. The Arabian youth are ſtrangers to the pretended pleaſures which are ſo eagerly purſued by the youth of Europe. The young Arabs, in conſequence of being always under the eyes of perſons advanced to maturity, become penſive and ſerious even in infancy.

Yet, under this air of gravity and recollection, the nation have in reality a great degree of vivacity in their hearts, which varies through the different provinces. The inhabitants of Yemen, living in a mild climate, and an agreeable air, have more animation in their character than thoſe of Hedsjas and Arabia Petræa, whoſe imagination receives a more gloomy caſt from the continual proſpect of barren deſarts and bare rocks. I have ſeen young Arabs in Yemen dance and leap, with arms in their hands, to the ſound of ſmall drums; yet, even the inhabitants of the deſart, ſhew greater vivacity than the Turks. As for the melancholy Egyptians, I never ſaw them diſcover any mark of genuine joy, even at their feſtivals, however ſplendid.

This

This vivacity in the Arabians makes them fond of company, and of large aſſemblies, notwithſtanding their ſeeming ſeriouſneſs. They frequent public coffee-houſes, and markets, which are ſo numerous through Yemen, that every village, of any conſiderable magnitude, has a weekly market. When the villages lie at too great a diſtance, the country people meet in the open fields, ſome to buy or ſell, and others to converſe, or amuſe themſelves as ſpectators of the buſy ſcene. Artiſans travel through the whole week from town to town, and work at their trade in the different markets. From this fondneſs of theirs for ſociety, it may be inferred, that the nation are more civilized than they are commonly ſuppoſed to be.

Several travellers accuſe them of being cheats, thieves, and hypocrites. An arbitrary government, which impoveriſhes its ſubjects by extortion, can have no favourable influence indeed upon the probity of the nation; yet, I can ſay, from my own experience, that the accuſations laid againſt them have been exaggerated above the facts. The Arabs themſelves allow that their countrymen are not all honeſt men. I have heard them praiſe the fidelity with which the Europeans fulfil their promiſes, and expreſs high indignation againſt the knavery of their

own

own nation, as a disgrace to the Musulman name.

CHAP. IV.

Of the Vengeance of the Arabs.

A LIVELY, animated people, of quick and violent passions, are naturally led to carry the desire of vengeance for injuries to its highest excess. The vindictive spirit of the Arabs, which is common to them with the other inhabitants of hot climates, varies, however, with the varying modifications of the national character.

The Arabs are not quarrelsome; but, when any dispute happens to arise among them, they make a great deal of noise. I have seen some of them, however, who, although armed with poignards, and ready to stab one another, were easily appeased. A reconciliation was instantly effected, if any indifferent person but said to them, Think of God and his Prophet. When the contest could not be settled at once, umpires were chosen, to whose decision they submitted.

The inhabitants of the East in general strive to master their anger. A boatman from Maskat

kat complained to the governor of the city of a merchant who would not pay a freight due for the carriage of his goods. The governor always put off hearing him, till ſome other time. At laſt the plaintiff told his caſe coolly, and the governor immediately did him juſtice, ſaying, I refuſed to hear you before, becauſe you were intoxicated with anger, the moſt dangerous of all intoxications.

Notwithſtanding this coolneſs, on which the people of the Eaſt pique themſelves, the Arabs ſhew great ſenſibility to every thing that can be conſtrued into an injury. If one man ſhould happen to ſpit beſide another, the latter will not fail to avenge himſelf of the imaginary inſult. In a caravan I once ſaw an Arab highly offended at a man, who, in ſpitting, had accidentally beſpattered his beard with ſome ſmall part of the ſpittle. It was with difficulty that he could be appeaſed by him, who, he imagined, had offended him, even although he humbly aſked pardon, and kiſſed his beard in token of ſubmiſſion. They are leſs ready to be offended by reproachful language, which is, beſides, more in uſe with the lower people than among the higher claſſes.

But the moſt irritable of all men are the noble Bedouins, who, in their martial ſpirit, ſeem to carry thoſe ſame prejudices farther than even

the barbarous warriors who issued from the North, and overran Europe. Bedouin honour is still more delicate than ours, and requires even a greater number of victims to be sacrificed to it. If one Schiech says to another, with a serious air, ' Thy bonnet is dirty,' or, ' The wrong side of thy turban is out,' nothing but blood can wash away the reproach; and not merely the blood of the offender, but that also of all the males of his family.

At Barra I heard the story of an adventure, which had happened about a dozen of years since, in the neighbourhood of that city, and which may afford an idea of the excess to which the spirit of revenge often rises among this nation. A man of eminence, belonging to the tribe of *Montesidsi*, had given his daughter in marriage to an Arab of the tribe of *Korne*. Shortly after the marriage, a Schiech of an inferior tribe asked him, in a coffee-house, Whether he were father to the handsome young wife of such a one, whom he named? The father, supposing his daughter's honour ruined, immediately left the company to stab her. At his return from the execution of this inhuman deed, he who had so indiscreetly put the question was gone. Breathing nothing now but vengeance, he sought him every where; and not finding him, killed in the mean time several of his re-

lations,

relations, without ſparing even his cattle or ſer-vants. The offender offered the governor of Kornc a great ſum if he would rid him of ſo furious an adverſary. The governor ſent for him who had been offended, and endeavoured by threats, and a ſhew of the apparatus of puniſhment, to force him to a reconciliation; but the vengeful Arab would rather meet death than forego his revenge. Then the governor, to preſerve a man of ſuch high honour, ſoothed him to an agree-ment, by which the firſt aggreſſor gave his daughter, with a handſome portion, in marri-age to him whom he had offended. But the fa-ther-in-law durſt never after appear before his ſon-in-law.

The thirſt for vengeance diſcovers itſelf like-wiſe in the peculiar manner in which murther is proſecuted here. In the high country of Ye-men, the ſupreme court of Sana commonly pro-ſecutes murthers in the mode uſual in other countries; but, in ſeveral diſtricts in Arabia, the relations of the deceaſed have leave either to accept a compoſition in money, or to require the murtherer to ſurrender himſelf to juſtice, or even to wreak their vengeance upon his whole family. In many places, it is reckoned unlawful to take money for the ſhedding of blood, which, by the laws of Arabian honour, can be expiated only by blood. They think little

little of making an aſſaſſin be puniſhed, or even put to death, by the hand of juſtice; for this would be to deliver a family from an unworthy member, who deſerved no ſuch favour at their hands.

For theſe reaſons, the Arabs rather revenge themſelves, as law allows, upon the family of the murderer, and ſeek an opportunity of ſlaying its head, or moſt conſiderable perſon, whom they regard as being properly the perſon guilty of the crime, as it muſt have been committed through his negligence in watching over the conduct of thoſe under his inſpection. In the mean time, the judges ſeize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, ſo abſurd a law muſt have been long ſince repealed. From this time, the two families are in continual fears, till ſome one or other of the murderer's family be ſlain. No reconciliation can take place between them, and the quarrel is ſtill occaſionally renewed. There have been inſtances of ſuch family feuds laſting forty years. If, in the conteſt, a man of the murdered perſon's family happens to fall, there can be no peace till two others of the murderer's family have been ſlain.

This deteſtable cuſtom is ſo expreſsly forbidden in the Koran, that I ſhould not have been

 perſuaded

perſuaded of its exiſtence, had I not ſeen inſtances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this ſpecies of revenge is not merely impious, but even abſurd and inhuman. An Arabian of diſtinction, who often viſited us at Loheya, always wore, even when he was in company, both his poignard and a ſmall lance. The reaſon of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried juſt ſuch another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often diſturbed his ſleep. In the narrative of my journey from Beit el Fakih to Mokha, I have related an inſtance of a family feud of this kind, in the country through which we paſſed.

Among the Bedouins in the Eaſt of Arabia, every family ſtrive to right themſelves, whenever they think that they have ſuffered an injury. When the two hoſtile families happen to belong to two powerful rival tribes, formal wars ſometimes follow in conſequence of ſuch accidental quarrels: But, on the other hand, the public peace is not at all interrupted by a private feud, when the perſons at variance belong to two petty tribes, both ſubject to the ſame

great

great tribe. Laſtly, when the two contending parties are ſubjects of the ſame Schiech, and are, of conſequence, held to be of the ſame family, the Schiech and the principal ſubjects join to reconcile the parties, and to puniſh the murderer.

The tribes upon the confines of Oman, and the ſhores of the Perſian gulph, are alſo acquainted with theſe family wars, and more harraſſed even than the Arabians by them. A great part of theſe tribes earn their ſubſiſtence by carrying coffee from Yemen to the Perſian gulph, and by the pearl fiſhery; and, from this circumſtance, parties at variance have more frequent opportunities of meeting and fighting at ſea. Weak tribes are thus often obliged to quit their way of life, and fall into obſcurity and miſery (P).

CHAP. V.

Of the Arabian Nobility.

THE Arabs are accuſed of being vain, full of prejudices with reſpect to birth, and ridiculouſly attentive to records of genealogy, which they keep even for their horſes. This reproach cannot affect the great body of the nation, who

know

know not their family names, and take not the trouble of keeping a regiſter of births. Moſt of thoſe, even in the middle ſtation of life, know not who were their grandfathers, and would often be as much at a loſs to know their fathers, if it were not regulated by cuſtom, that the ſon ſhall join his father's name with his own.

All thoſe petty princes who govern in Arabia are, undoubtedly, very proud of their birth, and with ſome reaſon, ſince their families have, from time immemorial, enjoyed independence and ſovereign power. The nobility, who are free, or dependent only on the chiefs of their tribes, are equally ſo. They enjoy privileges which the traditional hiſtory of the nation repreſents as having always belonged to certain families. The Schiechs are excuſeable, therefore, although they value themſelves upon advantages which are peculiarly theirs.

What adds to the high conceit the Bedouin Schiechs have of their nobility, is its being incommunicable, and not to be conferred by any ſovereign prince, or even by the Caliphs. As it is founded on the cuſtoms of a paſtoral people, who know no diſtinction of rank, but that of the heads of families, no ſovereign can augment the number of theſe chiefs. Nobles can be created only in countries where the nobility

form

form a diſtinct claſs, enjoying certain civil privileges, which may be equally conferred on others. The Bedouin nobility may be compared to the chiefs of the clans among the Scotch highlanders, who are in a very ſimilar condition with reſpect to their honours and authority (q).

The deſcendents of Mahomet hold, with ſome reaſon, the firſt rank among the great families in Arabia. Mahomet was ſprung from one of the nobleſt families in the country, and roſe to the rank of a potent prince. His firſt profeſſion of a dealer in camels, proves him to have been a Schiech of the genuine and pure nobility of his nation. It may be inferred, however, from the ſingular veneration in which his family are held, that religious opinions have contributed to gain them the pre-eminence which they hold, above even the moſt ancient ſovereign houſes. A ſect naturally reſpect the poſterity of their founder, as a race bearing an indelible character of ſanctity.

Theſe deſcendents of Mahomet have received different titles. In Arabia they are called Sherriffes, or *Sejids*; in the Mahometan countries ſituate northward, Sherriffes or Emirs; and in the Arabian colonies in the Eaſt, ſimply Sejids. The prince of *Haviſa*, on the frontiers of Perſia, takes the title of *Maula*, which has, I believe, been alſo aſſumed by the Emperor of

Morocco.

Morocco. In ſome countries, this family are diſtinguiſhed by a green turban. Nay, on the coaſts of Arabia, ſhips hoiſt a green flag, when fitted out by a Sejid. Yet the green turban is not invariably a diſtinctive mark of a deſcendent of Mahomet. Beggars ſometimes wear turbans of this colour; and one of our ſervants did the ſame, and was blamed by nobody.

The Sherriffes of Hedsjas are eſteemed the nobleſt of Mahomet's deſcendents, becauſe they have made fewer intermarriages with ſtrangers than the reſt of the Prophet's poſterity. In that province, they are treated with almoſt incredible reſpect. A Sherriffe may venture into the midſt of a fray, without the ſmalleſt fear of being intentionally hurt or killed. He needs not to ſhut his doors againſt thieves. In the Ottoman provinces, the family of the Prophet are leſs regarded. In my time, a Sejid, who had been guilty of divers crimes, and although warned and reproved by an indulgent governor, had not corrected his bad habits, was condemned to ſuffer capital puniſhment.

Having heard a diſtinction frequently made between a Sherriffe and a Sejid, I made inquiry into its nature. I learned that Sherriffes are conſtantly devoted to a military life, and are deſcended from *Haſſan;* but that the Sejids are the poſterity of *Hoſſein*, and follow the

purſuits

pursuits of trade and science, although they have sometimes risen to sovereign power in some parts of Arabia.

There are, in all Mahometan countries, an astonishing number of Sherriffes. I saw whole villages peopled with this family solely. To those who know not in what manner this title is transmitted, the numbers of those who enjoy this high rank must undoubtedly appear surprising; but polygamy naturally multiplies families, till many of their branches sink into the most wretched misery. In my account of *Jebid*, I have mentioned my acquaintance with a Sherriffe in that city, who was in extreme poverty. A peculiar custom tends to the farther increase of the race of Sherriffes. The son of a woman of the family of Mahomet is esteemed a Sherriffe, and transmits the honour to all his posterity. I travelled through Natolia with a Turk, who was called simply *Achmed*, and wore the common turban, while his son was honoured with a green turban, and with the title of Sherriffe, because his mother was a *Sherriffa*. Other similar instances came within my knowledge in the provinces of Turkey; and, from various circumstances, I was led to infer, that many persons enjoy this title who are not at all connected with the Prophet's family. The genuine Sherriffes, to strengthen their party against the Caliphs,

liphs, have acknowledged kindred with various powerful families who were entire ſtrangers to them.

In Turkey, where the Sherriffes are not numerous, they enjoy various privileges, and, among others, that of being ſubject, in every conſiderable town, not to the Pacha, but to a man of their own family, who is denominated *Nakib*, or general of the Sherriffes. The Turkiſh government ſeems, however, to be ſuſpicious of their ambition, and never intruſts them with any public office. They are commonly called *Emirs*; an indeterminate title, which is beſtowed equally upon perſons of the higheſt quality, and upon ſubordinate officers.

Of all the titles in uſe among the Arabian nobility, the moſt ancient and moſt common is that of Schiech. The Arabian language, which is in other reſpects ſo rich, is however poor in terms expreſſive of the diſtinctions of rank. The word *Schiech* has, in conſequence of this circumſtance, various ſignifications. Sometimes it is the title of a prince or noble; at other times, it is given to a profeſſor in an academy, to a man belonging to a moſque, to the deſcendent of a ſaint, to the mayor of a town, and in Oman, even to the chief of the Jewiſh ſynagogue. Although thus ſeemingly proſtituted, yet is not this title deſpiſed by the great. A

Schiech

Schiech of an ancient Arabian family would not change the name for that of *Sultan*, which has been assumed by some petty princes in the highlands of Hadramaut and Jafa.

The Schiechs of illustrious families among the Bedouins have reason for considering their genealogy as a matter of some consequence. Some of them are descended from ancestors who were princes before the days of Mahomet, and the first Caliphs. As it would be difficult, among a people who have no public registers or historians, to make out regular tables of genealogies reaching farther than ten centuries backwards, the Arabians have contrived a compendious mode of verifying their lines of descent. From among their later ancestors, they select some illustrious man from whom they are universally allowed to be descended. This great man, again, is as universally allowed to be descended from some other great man; and thus they proceed backwards to the founder of the family. The Sherriffes and Sejids, by the same expedient, prove the origin of their family to have been with Mahomet, and thus abbreviate their genealogy, without rendering it doubtful.

Beside these Schiechs and princes, there are, at Mecca, some families not less concerned to

preferve their genealogies, with all poffible exactitude. Thefe are the families defcended from the tribe of *Koraifch*, which have held certain employments, by hereditary right, fince the days of Mahomet and his firft fucceffors. Their employments are, 1*ft*, the office of keeper of the key of the *Kaba*, which was conferred by Mahomet on the family of *Othman ibn Tælha*: 2*d*, That of Mufti of the fect of *Schafei*: 3*d*, That of Mufti of the fect of *Hanbali*; and, *laftly*, That of a learned *Schech* to attend in the holy mofque.

There are alfo, in Mecca, twelve other families, defcended from the illuftrious tribe of *Koraifch*. If any where in the world, a faithful lift of genealogy, for more than ten centuries, may be found, it is certainly among thefe families of *Koraifchites*, who are conftantly obliged to prove the genuinenefs of their defcent, in order to preferve their envied privileges.

I never heard the diftinction between the genuine and naturalized Arabs formally explained. Such a diftinction is made, however; for the Bedouins value themfelves fo much on the purity of their defcent, that they look very contemptuoufly on the Arabs who live in cities, as a race debafed by their intermixture with other nations. No Schiech will marry the daughter

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of a citizen, unleſs he happen to be driven by poverty to contract ſo unequal an alliance. At Bagdad I ſaw a Schiech of eminence from the deſart, who, from motives of this nature, had married the daughter of the Mufti of that city.

The Arabs ſeem ſtill to have a vanity in the uſe of thoſe long names which are ſo diſguſting in their hiſtory; but this length of names and titles is occaſioned by the difficulty of diſtinguiſhing individuals among a nation who know not the uſe of family names. Thus an Arab named Ali, if his father's name was *Mohammed*, takes the name of *Ali Ibn Mohammed*; if from Baſra, he adds the name of his country, *el Baſri*; and, if a man of letters, the name of his ſect, as *Schafei*; and his name at length will thus be, *Ali Ibn Mohammed el Baſri el Schafei*; ſo that he cannot be confounded with any other of his countrymen. An illuſtrious man never takes theſe long names in his lifetime, but has all this pomp of epithets conferred on him after his death.

Some men, whoſe fathers have not been much known, adjoin to their own names that of their eldeſt ſon. A Turk of the name of *Salech*, who furniſhed me for hire with mules to perform the journey from Aleppo to Konie, called himſelf

Fatime

Fatime Ugli, the ſon of Fatime. I aſked ſeveral Turks, if it were common among them to take the name of the mother. They replied, that there were ſome inſtances of it, but that no man in his ſenſes would name himſelf after a woman.

SECTION XXVI.

OF THE MANNERS AND USAGES OF THE ARABIANS.

CHAP. I.

Of Marriage among the Arabians.

THE Europeans are miſtaken in thinking the ſtate of marriage ſo different among the Muſſulmans from what it is with Chriſtian nations. I could not diſcern any ſuch difference in Arabia. The women of that country ſeem to be as free and happy as thoſe of Europe can poſſibly be.

Polygamy

Polygamy is permitted, indeed, among Mahometans, and the delicacy of our ladies is ſhocked at this idea; but the Arabians rarely avail themſelves of the privilege of marrying four lawful wives, and entertaining at the ſame time any number of female ſlaves. None but rich voluptuaries marry ſo many wives, and their conduct is blamed by all ſober men. Men of ſenſe, indeed, think this privilege rather troubleſome than convenient. A huſband is, by law, obliged to treat his wives ſuitably to their condition, and to diſpenſe his favours among them with perfect equality: But theſe are duties not a little diſagreeable to moſt Muſſulmans; and ſuch modes of luxury are too expenſive to the Arabians, who are ſeldom in eaſy circumſtances. I muſt, however, except one caſe; for it ſometimes happens that a man marries a number of wives in the way of a commercial ſpeculation. I knew a *Mullah*, in a town near the Euphrates, who had married four wives, and was ſupported by the profits of their labour.

Divorce, the idea of which is alſo regarded as horrid by the fair ſex in Europe, is not nearly ſo common as is imagined in the Eaſt. The Arabians never exerciſe the right of repudiating a wife, unleſs urged by the ſtrongeſt reaſons; becauſe this is conſidered a diſhonourable ſtep, by perſons who value their reputation, and

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throws difgrace on the woman and her relations. Wives are entitled to demand a divorce when they think themfelves ill ufed by their hufbands. Only profligate and impudent men, who have married without confideration, will divorce their wives for flight caufes.

An Arabian, in moderate circumftances, feldom marries more than one wife. And even the moft confiderable perfons in the nation are often contented with one for life. Rich men, who are in a condition to maintain as many wives as they pleafe, have often confeffed to me, that although they had begun to live with feveral wives, they had at laft found that they could be happy only with one.

The Arabian women enjoy a great deal of liberty, and often a great deal of power, in their families. They continue miftreffes of their dowries, and of the annual income which thefe afford, during their marriage; and, in the cafe of divorce, all their own property is referved to them. Hence it happens, that when a man in narrow circumftances marries a woman of fortune, he is entirely dependent on his wife, and dares not divorce her.

It is abfurd to fay, as fome travellers have, that the Mahometan wives are all flaves, and fo entirely the property of their hufbands, that they are even inherited by his heirs. In this reprefentation,

representation, slaves purchased with money have been confounded with women of free estate, who dispose of themselves in the East just as in Europe.

The opinion, that women are slaves in Arabia, seems to have arisen from the mistaken notion, that fathers there sell their daughters to the highest bidder. It many times happens, no doubt, that a poor man, who has an handsome daughter, is pleased to match her with a rich man, from whom he may receive occasional presents. And rich voluptuaries, who choose to marry more wives than one, are obliged to take young women of low condition, who are compelled by interested parents, or seduced by splendour, to accept a husband who associates them with other wives, and at length divorces them.

Instead of selling his daughter, every man, in tolerably easy circumstances, strives to give her a dowry, which may continue her own property. The marriage is made out by the Cadi, and signed in his presence; and in it not only is her dowry secured to the wife, but also a separate maintenance, in case of a divorce. The rich often give their daughters, in preference, to poor men, and consider their children as more likely to be happy, when thus settled, than if they were married to rich men. The wife is then mistress of all the property, and even of

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the houfe of her hufband, and is not in danger of being fent away.

Many ridiculous ftories have been told of the marks of virginity which an Arab expects when he marries a young woman. But moft of thefe ftories greatly exaggerate the truth. The Bedouins, and the highlanders of Yemen, a rude and almoft favage race, do indeed regard the want of thofe marks as a proof of difhonour, and think themfelves obliged to fend a woman back to her relations, when her chaftity cannot be thus evinced. But the inhabitants of the towns, being more civilized, never concern themfelves about fuch a trifle; only, in cafe of fuch an accident, a fon-in-law forces an addition to the dowry from his father-in-law, by threatening to fend his daughter home again, although he never actually does fo. At Bafra I heard of a fingle inftance of divorce upon this ground, and the man was of the loweft clafs of the people.

Many fuperftitious obfervances, refpecting marriage, ftill prevail in Arabia. The Arabs ftill believe in the virtue of enchantments, and in the art of tying and untying the knots of fate. The miferable victim of this diabolical art addreffes fome phyfician, or fome old woman; for the old women are always fkilled in forcery. The Chriftians of the Eaft have a ftill more certain

certain remedy againſt the effects of witchcraſt. They ſay maſſes for the perſon afflicted; and when, at laſt, the imagination of the poor patient has had time to recover, the honour of the cure is always aſcribed to the powerful influence of the maſſes.

We imagine in Europe, that the inhabitants of the Eaſt keep Eunuchs for the guardians of their harams; yet Eunuchs are not common through the Eaſt, and in Arabia there are none. The Turkiſh Monarch keeps more Eunuchs in his ſeraglio at Conſtantinople than are in all the reſt of his dominions. The Pacha of Aleppo had two, and he of Moſul one, whom he kept, becauſe he had belonged to his father. It is wrong, therefore, to regard Arabia as the ſeat of Eunuchiſm. They are brought from Upper Egypt, but are moſtly natives of the interior and little known provinces of Africa. The Arabians abhor the cruel operation which is requiſite to render a man a fit guardian of the chaſtity of a haram.

Eunuchs born in a climate which has a tendency to inflame the blood, are not abſolutely void of all paſſion for the fair ſex. On the ſea, between Suez and Jedda, I met with a Eunuch who travelled with his ſeraglio; and at Baſra I heard of another rich Eunuch, who kept female ſlaves for his private amuſement.

 Much

Much has been ſaid in Europe concerning the origin of the practice of polygamy, ſo generally prevalent through the Eaſt. Suppoſing that the plurality of wives is not barely allowed by law, but takes place in fact, ſome of our philoſophers have imagined, that, in hot countries, more women than men are born; but I have already ſtated, that ſome nations avail not themſelves of the permiſſion given by the Muſſulman law for one man to marry ſeveral wives. It would be unfair to judge of the manners of a whole people by the faſtidious luxury of the great. It is vanity that fills ſeraglios, and that chiefly with ſlaves, moſt of whom are only ſlaves to a few favourite women. The number of female ſervants in Europe, who are, in the ſame manner, condemned in a great meaſure to celibacy, is equal or ſuperior to that of thoſe who are confined in the harams of the Eaſt.

It is true, that European clergymen and phyſicians ſettled in the Eaſt have preſumed that rather more girls than boys are born here. I obtained ſome liſts of Chriſtian baptiſms in the Eaſt; but ſome of thoſe were filled with inconſiſtencies; and, in the others, the number by which the females born exceeded the males was indeed very trifling. I have reaſon, therefore, to conclude, that the proportion between the male and the female births is the ſame here as elſewhere.

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This proportion varies ſometimes in Europe, as is proved by a recent inſtance of a town in England, in which, for ſome part of this century, more girls than boys have been born.

There are, it muſt be allowed, a good many Mahometans, who marry more wives than one, and at the ſame time keep female ſlaves ; but to ſupply theſe men's harams a ſurplus of females is not neceſſary. Different accidents carry off a number of men, and thoſe accidents are ſuch as the women are not expoſed to. In the Eaſt, women are more impatient for marriage than in Europe. According to the ideas of Eaſtern manners, nothing is more diſgraceful to a woman than to remain barren. Conſcience obliges the women of thoſe regions to deſire that they may become mothers. A woman will, therefore, rather marry a poor man, or become ſecond wife to a man already married, than remain in a ſtate of celibacy. I have mentioned the inſtance of the poor Mullah, who married four wives, and lived by the profits of their labour. The men are equally diſpoſed to marry, becauſe their wives, inſtead of being expenſive, are rather profitable to them. Nothing is more rarely to be met with in the Eaſt, than a woman unmarried after a certain time of life.

The Shiites are, by their law, permitted to live for a certain time, by agreement, but with-

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out a formal marriage, with a free Mahometan woman. The Perſians frequently avail themſelves of this permiſſion; but the more rigid Sunnites think this an illicit connection, and do not tolerate it. In Turkey, a man who ſhould cohabit with a free woman, without being married to her, would be puniſhed by law.

CHAP. II.

Of the Domeſtic Life of the Arabs.

ARABIA affords no elegant or ſplendid apartments for the admiration of the traveller. The houſes are built of ſtone, and have always terrace roofs. Thoſe occupied by the lower people are ſmall huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with ruſh mats. The tents of the *Bedouins* are like thoſe of the *Kurdes* and *Turcomans*. They have the aſpect of a tattered hut. I have formerly remarked, that they are formed of coarſe ſtuffs prepared by the women.

The palaces and houſes of Arabians of rank diſplay no exterior magnificence. Ornaments are

are not to be expected in the apartments of men who are ſtrangers to all luxury, except what conſiſts in the number and the value of the horſes, ſervants, and arms which they keep. The poor ſpread their floors with ſtraw mats, and the rich with fine carpets. No perſon even enters a room, without having firſt put off his ſhoes. A Frenchman boaſts of having maintained the honour of his nation, by wearing his ſhoes in the governor of Mecca's hall of audience. It is juſt ſuch another boaſt, as if an Arabian envoy ſhould vaunt of trampling on the chairs of an European Lord.

The men of every family always occupy the fore part of the houſe, and the women the back part. If the apartments of the men are plain, thoſe of the women are, on the contrary, moſt ſtudiouſly ſet off with decorations. Of this I ſaw a ſpecimen in a haram, which was nearly finiſhed for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, preſented all ſo many looking glaſſes. The floor was to be ſet with ſofas, and ſpread with carpets.

Arabians, in circumſtances which admit not of their having ſeparate apartments for the females of the family, are careful, whenever they carry a ſtranger into the houſe, to enter before him, and cry *Tarik*, retire. Upon this notice,

given

given by the maſter of the houſe, the women inſtantly diſappear, and even his very beſt friends ſee not one of them. A man muſt, indeed, deny himſelf this ſight; for it is reckoned highly impolite to ſalute a woman, or even to look her ſtedfaſtly in the face. To avoid receiving ſtrangers in their houſes, ſhopkeepers and artiſans expoſe their wares, and follow their reſpective trades, in the open ſtreets.

The retired life of the women diſpoſes them to behave reſpectfully to the other ſex. I met a Bedouin lady, who, purely out of reſpect, left the road, and turned her back upon me; and I ſaw her do the ſame to other men. I ſeveral times have ſeen women kiſs the hands of a man of diſtinction, or kneel to kiſs his feet.

The great often have in their halls baſons with *jets d'eau*, to cool the air. I have mentioned that which we ſaw in the Imam of Sana's hall of audience. The edges of the baſon were coated with marble, and the reſt of the floor was covered with rich carpets.

As the people of the Eaſt wiſh to keep their floors very clean, they ſpit very little, although they ſmoke a great deal. Yet to ſpit is not reckoned a piece of impoliteneſs. I have ſeen ſome perſons of rank uſe a ſpitting-box, and others ſpit on the bottom of the wall, behind the cuſhions on which they ſat.

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As the floors are ſpread with carpets, and cuſhions are laid round the walls, one cannot ſit down, without inconvenience, on the ground; and the uſe of chairs is unknown in the Eaſt. The Arabians practiſe ſeveral different modes of ſitting. When they wiſh to be very much at their eaſe, they croſs their legs under the body. I found indeed, by experience, that this mode of ſitting is the moſt commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It ſeems to afford better reſt, after fatigue, than our poſture of ſitting upon chairs. In preſence of ſuperiors, an Arab ſits with his two knees touching each other, and with the weight of the body reſting upon the heels. As in this poſition a perſon occupies leſs room than in the other, this is the poſture in which they uſually place themſelves at table. I often tried it, but found it extremely uneaſy, and could never accuſtom myſelf to it. In many parts of Arabia, there are long, low chairs, made of ſtraw mats; but they ſit croſs-legged on them, as well as on the carpets.

The life which the Arabians lead in their houſes, is ſo vacant and unvaried, that they cannot help feeling it irkſome. Their natural vivacity prompts them to ſeek amuſements out of doors. They frequent coffee-houſes and markets, and are fond of aſſembling in public meet-

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ings as often as poſſible. Yet they have not the ſame means of diverſion as other nations. What I have formerly ſaid concerning the amuſements of the inhabitants of the Eaſt, reſpects the Arabians only in part. They are often obliged to take up with ſedentary and domeſtic amuſements, which to Europeans appear very inſipid.

It is, no doubt, to divert the tædium of a ſedentary life, that the people of the Eaſt make ſo much uſe of tobacco. The Arabians, notwithſtanding the natural dryneſs of their conſtitution, and the warmth of their climate, ſmoke ſtill more than the inhabitants of the northern provinces of Aſia. They uſe the long Perſian pipe, which I have already deſcribed. A cuſtom peculiar to Arabia, is, that perſons of opulence and faſhion carry always about them a box filled with odoriferous wood. They put a bit of this wood into any perſon's pipe, to whom they wiſh to expreſs particular reſpect; and it communicates to the tobacco a fragrant ſmell, and a very agreeable taſte.

I never ſaw the Arabians uſe opium, like the Turks and the Perſians. Inſtead of taking this gratification, they conſtantly chew *Kaad.* This is the buds of a certain tree, which are brought in ſmall boxes from the hills of Yemen. Perſons who have good teeth chew theſe buds juſt

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as they come from the tree: For the uſe of old men it is firſt brayed in a mortar. It ſeems to be from faſhion merely that theſe buds are chewed; for they have a diſagreeable taſte; nor could we accuſtom ourſelves to them. I found likewiſe that Kaad has a parching effect upon the conſtitution, and is unfavourable to ſleep.

The lower people are fond of raiſing their ſpirits to a ſtate of intoxication. As they have no ſtrong drink, they, for this purpoſe, ſmoke *Haſchiſch*, which is the dried leaves of a ſort of hemp. This ſmoke exalts their courage, and throws them into a ſtate in which delightful viſions dance before the imagination. One of our Arabian ſervants, after ſmoking *Haſchiſch*, met with four ſoldiers in the ſtreet, and attacked the whole party. One of the ſoldiers gave him a ſound beating, and brought him home to us. Notwithſtanding his miſhap, he would not make himſelf eaſy, but ſtill imagined, ſuch was the effect of his intoxication, that he was a match for any four men.

CHAP. III.

Of the Food of the Arabians, and their Manner of Eating.

As the people of the Eaſt ſquat themſelves upon the ground when they ſit, ſo their manner of eating at meals is conformable to this way of ſitting. They ſpread a large cloth in the middle of the room, put upon this cloth a ſmall table only one foot high, and upon the table a large round plate of tinned copper. Upon this are ſet different copper diſhes, neatly tinned within and without. Inſtead of table napkins, Arabians of rank uſe a long linen cloth, which thoſe at table put under their knees. Where this linen cloth is wanting, every one uſes a ſmall handkerchief of his own. They uſe no knives nor forks. The Turks have ſometimes wooden or horn ſpoons; but the Arabians uſe their fingers with great dexterity, and eat all diſhes with the hand.

Were we to judge them by the ſtandard of our own manners, the people of the Eaſt behave very indecently at an European table. I could not help being much ſtruck by the behaviour of the firſt Turk I ſaw eat, who was the comptroller of the cuſtoms of the Dardanelles, in company with

with whom I happened to ſup at the French Conſul's table. That Turk tore his meat in pieces with his fingers, and wiped them with his napkin. My ſurpriſe at this mode of eating ceaſed when I became more familiar with the manners of thoſe people. They know not the uſe of table napkins, and ſuppoſe them to be handkerchiefs, with which they are to wipe themſelves. They are much at a loſs when a piece of meat is to be cut; for they think it indecent to make uſe of the left hand in cutting it, as with it they perform their ablutions. They manage better when the meats are, after their own faſhion, cut into ſmall bits, before being ſet down on the table. We, Europeans, were at firſt ſhocked to ſee ſo many hands in the diſh together. But, as the Mahometans are obliged, by the laws of their religion, to pay the utmoſt attention to perſonal cleanlineſs, and are habituated to it, there is in reality little difference, in point of delicacy, between their mode of eating and ours.

The more eminent Schiechs in the deſart eat of nothing but *Pilau*, or boiled rice. It is ſerved up in a very large wooden plate. The company ſit down and eat, one after another, till the whole contents of the plate be exhauſted, or they are ſatisfied. . In the houſes of perſons of diſtinction in the towns, ſeveral of theſe plates

are

are ſet, one upon another, in a pyramidical form. When the maſters riſe, the ſervants ſit down at the ſame table, and eat up what remains.

The meal was ſerved up in a different ſtyle at *Merdin*, where I dined with fifteen of the *Waiwode's* officers. A ſervant ſtood in the middle of the company, to ſet down and remove the diſhes which were brought in by the other ſervants. Hardly was a plate ſet down upon the table, when ſixteen hands were thruſt into it, all at once, and ſoon emptied it of its contents, eſpecially when this was paſtry, which the inhabitants of the Eaſt, whoſe drink is water, are paſſionately fond of. They eat with amazing quickneſs in the Eaſt. At Merdin we emptied more than fourteen plates within leſs than twenty minutes.

The Muſſulmans in general, and particularly the Arabs, repeat always a ſhort prayer before ſitting down to a meal, "In the name of the moſt merciful God." When any one has done eating, he riſes, without waiting for the reſt, and ſays, "God be praiſed." They drink little while they eat; but, as they riſe from the table, after waſhing, they drink ſome cold water, and a cup of coffee.

The Arabians, in the eaſtern part of this country, are not leſs fond than the Turks of coffee,

coffee, which they alſo call *Kahwe*. They prepare it in the manner which we have adopted from them. The only difference, between their mode of preparing it and ours, is, that they, inſtead of grinding their coffee-beans, pound them in a mortar. We carried a coffee-mill with us into Arabia, but ſoon found the taſte of the pounded coffee much ſuperior to that of the ground, and left off uſing our mill. The pounding ſeems better to expreſs the oily parts of the bean, which give the coffee its peculiar reliſh. The people of the Eaſt always drink their coffee without either milk or ſugar.

It is odd enough that, in Yemen, the proper country of which the coffee plant is a native, there ſhould be ſo little coffee drunk. It is there called *Bunn*, and is ſuppoſed to have heating effects upon the blood. The favourite drink of the Arabians of this province is prepared from the huſks of coffee-beans, ſlightly roaſted, and pounded. It is called *Kahwe*, or more commonly *Kiſcher*. It taſtes like tea, and is thought refreſhing. People of diſtinction drink it out of porcelain cups, and the lower ſort out of cups of coarſe earthern ware.

Although the Muſſulmans are forbidden the uſe of all intoxicating liquors, yet many of them are paſſionately fond of theſe, and drink them privately, and at night, in their own

houſes.

houfes. Our phyfician faw, in the houfe of a rich merchant at Loheia, all the neceffary inftruments for diftilling brandy. On the frontiers of Arabia, where there are Chriftians, both wine and fpiritous liquors are to be found; but in Arabia, none of thefe are to be obtained, except from the Jews of Sana, who have great plenty, and that of excellent quality. They fupply their countrymen; but, having no cafks, they are obliged to carry their wine and brandy in copper veffels, which renders the ufe of them dangerous to the health. The Englifh, too, fometimes bring *Arrack* from India to Mokha.

At Loheya, we bought a fort of wine, prepared from an infufion of dry grapes in water, in a pot which is buried in the ground, to make the liquor ferment. We had alfo offered to us a thick, white liquor, called *Bufa*, which is prepared from meal mixed with water, and brought into a ftate of fermentation. It is ufed at Bafra, and is ftill more common in Armenia, where the inhabitants keep it in large earthern pots, half buried in the ground, and draw it out for ufe by the infertion of reeds. A proof of the permanency of national cuftoms is, that Xenophon found this fame liquor ufed in Armenia, and preferved in this very manner (R).

The

The Arabians are, in general, a ſober, frugal nation, which is probably the cauſe of their leanneſs, and ſeemingly ſtinted growth. Their uſual articles of food are rice, pulſe, milk, butter, and *Keimak*, or whipped cream. They are not without animal food; but they ſeldom eat of it; for it is thought very unwholeſome in theſe hot countries. Mutton is the moſt common ſpecies of animal food uſed here; and on it the Arabians of the deſart chiefly live. As the caſtration of animals, though not forbidden by the Muſſulman law, is little practiſed here, wedder-mutton is never uſed by the Arabians.

The common people in Arabia have little other food, but bad bread made of *Durra*, a ſort of coarſe millet, by kneading it with camel's milk, oil, butter, or greaſe. I could not eat of this bread at firſt, and would have preferred to it the worſt bread I had ever eaten in Europe; but the people of the country, being accuſtomed to it, prefer it to barley bread, which they think too light.

The modes of baking bread are different in different places of Arabia. In the ſhip in which we ſailed from Jidda to Loheya, there was a ſailor, whoſe taſk every afternoon was to prepare Durra for next day's bread. He broke and bruiſed the grain between two ſtones, one of

which

which was convex, the other concave. Of the meal thus prepared, he formed dough, and then divided it into ſmall cakes. In the meantime, the oven was heated; but it was ſimply an earthen pot glazed; and a fire of charcoal was kindled up within it. When the oven was ſufficiently heated, the cakes were laid againſt the ſides of the pot, without removing the coals, and in a few moments the bread was taken up half-roaſted, and was eaten hot.

The Arabians of the deſart uſe a heated plate of iron, or a gridiron, in preparing their cakes. When they have no gridiron, they roll their dough into balls, and put it either among live coals, or into a fire of camels dung, where they cover it till it is penetrated by the heat. They then remove the aſhes, and eat the bread, while it is ſcarcely dry, and ſtill hot. In the towns, the Arabians have ovens like ours; their bread is of barley-meal, and of the form and thickneſs of our pancakes; but they never give it enough of the fire.

It is ſingular that the Arabs, who are no ſtrangers to the invention of mills, ſhould ſtill continue the old and troubleſome practice of bruiſing their grain with ſtones, without machinery. But I ſuſpect that they find bread made of meal prepared in this way to taſte more agreeably than that which is made of meal that has

has been ground in a mill. The negroes, of certain countries in Africa, are ſaid to prefer the mode of bruiſing their maize upon a ſtone, even after they have lived long among Europeans.

CHAP. IV.

Of the Dreſs and Faſhions of the Arabians.

WHEN ſpeaking of the dreſs of the inhabitants of the Eaſt in general, I communicated ſome idea of the dreſſes uſed by the Arabians. I deſcribed the dreſs of people of diſtinction in Yemen, when I had occaſion to mention the dreſs of ceremony with which I was favoured by the Imam of Sana. But there is a great variety in the national dreſſes of the Arabians, and various faſhions prevail among them, which I muſt not leave unnoticed.

Nothing can be more inconvenient or expenſive than the head-dreſs worn by Arabians of faſhion. They wear fifteen caps, one over another, ſome of which are indeed of linen, but the reſt of thick cloth or cotton. That which covers all the reſt is uſually richly embroidered with gold, and has always ſome ſentence of the Koran embroidered upon it. Over all theſe

caps they wrap a large piece of muſlin, called a *Saſch*, ornamented at the ends, which flow looſe upon the ſhoulders, with ſilk or golden fringes. As it muſt be very diſagreeable, in a hot country, to have the head always loaded in this manner, the Arabians, when in their own houſes, or with intimate friends, lay aſide this uſeleſs weight, all to one or two of the caps. But, before perſons whom they are obliged to treat with ceremony or reſpect, they dare not appear without their turbans. Thoſe who deſire to paſs for men of learning, diſcover their pretenſions by the bulk of their turbans.

Arabians of rank wear one piece of dreſs, which is not in uſe among the other inhabitants of the Eaſt. This is a piece of fine linen upon the ſhoulder, which ſeems to have been originally intended to ſhelter the wearer from the ſun and rain, but is now merely ornamental.

The common claſs of Arabs wear only two caps, with the *Saſch* careleſsly bound on the head. Some have drawers and a ſhirt; but the greater number have only a piece of linen about their loins, a large girdle with the *Jambea*, and a piece of cloth upon the ſhoulders; in other reſpects they are naked, having neither ſhoes nor ſtockings. In the highlands, where the climate is colder, the people wear ſheep ſkins. The ſcanty clothes which they wear through the day,

day, are alſo their covering by night; the cloth ſwaddled about the waiſt ſerves for a mattraſs; and the linen garment worn about the loins is a ſheet to cover the Arab while he ſleeps. The highlanders, to ſecure themſelves from being infeſted by inſects, ſleep in ſacks.

Perſons in a middle rank of life wear, inſtead of ſhoes, ſandals, being merely ſingle ſoles, or ſometimes thin pieces of wood, bound upon the foot with a ſtrap of dreſſed leather. People of better fortune uſe ſlippers, like thoſe worn through the reſt of the Eaſt; and this is alſo the dreſs for the feet worn by the women.

The ordinary dreſs of the Arabs is indeed ſimple enough; but they have alſo a ſort of great coat, without ſleeves, called *Abba*, which is ſimpler ſtill. I was acquainted with a blind taylor at Baſra, who earned his bread by making *Abbas*; ſo that they cannot be of a very nice ſhape, or made of many pieces. In Yemen they are worn only by travellers; but in the province of Lachſa, the Abba is a piece of dreſs commonly uſed by both ſexes.

In ſeveral places in Arabia, the men wear no drawers; but theſe with a large ſhirt are all the dreſs uſed by the lower women. In the Tehama, women of this claſs wrap a linen cloth about their loins in the manner of drawers. The women of Hedsjas veil their faces, like thoſe of

Egypt.

Egypt, with a narrow piece of linen, which leaves both the eyes uncovered. In Yemen, they wear a larger veil, which covers the face ſo entirely, that the eyes can hardly be diſcerned. At Sana and Mokha, they cover the face with a gauze veil, which is often embroidered with gold. They wear all rings on their fingers, arms, noſe, and ears. They ſtain their nails red, and their hands and feet of a browniſh yellow colour, with the juice of the plant *Elhenne*. The circle of the eyes, and even the eye-laſhes, they paint black, with a preparation of lead ore called *Koçhbel*. The men ſometimes imitate this mode of painting the eyes with *Kochbel*; but perſons of ſenſe laugh at ſo effeminate a practice.

This mode of ſtaining the ſkin of a brown colour, is poſſibly uſed by the women of the low country, in conſequence of the natural ſallowneſs of their complexion. They fancy, that, when the whole body is brown, the peculiar darkneſs of the countenance will eſcape obſervation. I conjecture this much concerning the women, from the practice of the men; they going almoſt naked, rub the body all over with *Elhenne*, and thus become entirely brown.

The women of Yemen alſo make black punctures in their face to improve their beauty. Their natural complexion is a deep yellow; but, among

among the hills, are perſons of fair complexions and fine faces, and there even among the peaſantry. In the towns, theſe women, who think themſelves handſome, lift up their veils to ſhew their beauty, whenever they think they can do it unobſerved.

Faſhion ſhews its influence, in a particular manner, in the modes in which the hair and beard are worn in Arabia. In the Imam of Sana's dominions, all men, of whatever ſtation, ſhave their heads. In other parts of Yemen, all men, even the Shiechs, preſerve their hair, wrap it in a handkerchief, and knot it up behind; caps and turbans are not in uſe there. Some of the highlanders keep their hair long and looſe, and bind the head with ſmall cords.

Every body, without exception, wears the beard of its natural length; but the Arabs keep their muſtachios very ſhort. In the highlands of Yemen, where few ſtrangers are ever ſeen, it is diſgraceful to appear without a beard. Our ſervant wore only his muſtachios; and thoſe good highlanders fancied that we had ſhaven him by way of puniſhment for ſome fault.

The Turks, on the contrary, ſhave their beards, and keep only their muſtachios long. Among this nation, the beard is an enſign of honour and dignity; and therefore the ſlaves and domeſtic ſervants of great men are obliged

to

to keep themſelves cloſe ſhaven. The Perſians wear long muſtachios, and clip their beards in an aukward enough faſhion. The *Kurdes* ſhave their beards, but preſerve their muſtachios, with a liſt of hair upon each cheek.

The Arabians have all black beards. Some old men, when their beards are whitened by time, dye them red; but this practice is generally diſapproved. The Perſians blacken their beards, although naturally black, and continue to do ſo, till a very advanced age. Turkiſh gravity could not endure the uſe of this faſhion of ornament. Some young noblemen are indeed beginning to imitate this Perſian mode, in order to diſguiſe the whiteneſs of their beards; for this colour of their hair is more common in Turky than in the ſouthern regions of Aſia. A white beard is thought by the Turks to be very unbecoming for a man of rank.

When Turks, who have had themſelves ſhaven in their youth, determine upon ſuffering their beards to grow, they obſerve the ceremony of pronouncing a *Fatha*, which is conſidered as a vow to preſerve their hair untouched by a razor through the reſt of life. The Mahometans perhaps fancy, as ſome travellers have repreſented, that angels occupy their beards. It is at leaſt certain, that a man who cuts his beard, after having once determined to preſerve it long, is ſeverely puniſh-

ed

ed for the breach of his vow. At Basra, he would be condemned to receive three hundred blows with a stick, but might indeed, for a round sum, escape the punishment. An inhabitant of that city, who had, twelve years before I visited it, shaven himself in a drunken fit, fled to India, and durst never return, for fear of the disgrace, and the punishment, which he had merited both by his shaving and his drunkenness.

The Jews, through all the East, preserve their beards from their youth. They wear the beard not in the same form as the Mussulmans and Christians, shaving none of it about the temples and the ears. To distinguish themselves still more from the rest of mankind, they retain two tufts of hair hanging over their ears. These Jews of Arabia resemble those of Poland; only they have a more decent and less beggarly aspect. They dare not wear the turban, but are obliged to content themselves with a small bonnet. Neither are they suffered to dress in any colour but blue; all their clothes are of blue cloth. They are also forbidden the use of the *Jambea*.

As there are many *Banians* settled in Arabia, I shall add a few words respecting their dress. It consists of a turban of a particular form, a piece of linen upon the shoulders, another piece of linen fixed by a string about their loins, and slippers.

pers. Some also wear over these pieces of dress a long white robe, which plaits upon the haunches, and fits close upon the body and the arms. These Indians used to dress entirely in white; but they received, some years since, an order from Sana, enjoining them to wear red clothes. To obtain a dispensation from this change of dress, they paid a considerable sum to the Imam, and the order was revoked. They were soon after enjoined, by another edict, to wear a red, instead of a white turban: But, not choosing to buy off in this instance, they obeyed, and now wear a red turban, with the rest of their dress white.

CHAP. V.

Arabian Politeness.

In Yemen, Oman, and Persia, an European is treated with as much civility as a Mahometan would find in Europe. Some travellers complain of the rude manners of the inhabitants of the East; but it must be allowed that the Europeans often involve themselves in embarrassments in these countries, by being the first to express contempt or aversion for the Mussulmans. A proof of the desire of these governments to obtain

tain the friendſhip of Europeans, is their exacting eaſier duties of cuſtom from them than from other nations, as I had occaſion to remark, both in Perſia, and throughout all Arabia.

In Turkey they are leſs kindly treated. A compariſon of the manners of the Turks with thoſe of the Arabians will beſt prove the ſuperior politeneſs of the latter nation.

The Turks in general hate Europeans; probably from an indiſtinct remembrance of the bloody wars which they have at different times waged with the inhabitants of the Weſt. Children are, with them, as much terrified at the name of European as with us at the name of Turk. Turks, in the ſervice of Europeans, conſider their maſters as indebted to them for protection, yet are deſpiſed by their countrymen for eating the bread of Chriſtians, and at Conſtantinople are nicknamed ſwine-herds. The Europeans are held in particular abhorrence at Damietta, Damaſcus, and Kahira. The Arabians, having never had any quarrels with the inhabitants of Europe, have not the ſame reaſons for viewing them with averſion.

Neither are the Chriſtians of the Eaſt treated equally well in all the different parts of Aſia. The Armenians and Georgians are not ill looked upon in Perſia; and may aſpire to the firſt poſts in the army, without changing their

 religion.

religion. I was myſelf acquainted at Shiraz with a Khan, and ſeveral officers, who were Chriſtians, and natives of Georgia. The Turks again admit no Chriſtian ſoldiers into their armies, and regard their Chriſtian fellow ſubjects with the moſt inſolent contempt.

In Arabia, the Chriſtians are called *Naſſara* or *Nuſrani*. As they are incapable of any honourable office in this country, the moſt reſpectable among them are merchants. The Arabians, for this reaſon, give every Chriſtian of a decent appearance the title either of *Chauadſje*, or of *Barſagan*, two appellations both ſignifying merchant. A Chriſtian of more ordinary dreſs and equipage is called *Mallim*, or maſter, as they ſuppoſe ſuch a one to be an artiſan. I had aſſumed the name of *Abdallah*, and was accordingly called in Arabia *Chauadsje Abdalla*, and in Perſia *Abdalla Aga*. In Natolia, where the Turkiſh language prevails, and civility ſeems to be unknown, the Turks call the Chriſtians of the Eaſt *Dsjaurler*, a term extremely contemptuous. A Turk, who had hired me his mules for the journey between Aleppo and Konie, and was conſequently in my ſervice, never gave me another name than *Dsjaur*. I told him indeed, that I was not a *Dsjaur*, but a Frank; and he afterwards gave me the name of Frank or Abdallah.

The

The behaviour of the Turks to the Chriſtians correſponds to the reproachful language in which they addreſs them. In the Turkiſh empire, Chriſtians are obliged to wear a badge, which marks their ſervile condition, and to pay a poll-tax. In Conſtantinople, Chriſtians, as they paſs, are required either to ſweep the ſtreets, and remove the filth, or to pay money, that they may be excuſed. Theſe vexatious impoſitions are not warranted by the government; but ſo abject is the condition of the Chriſtians, that they dare not complain of an injury ſuffered from a Mahometan. They are in danger of being inſulted if they appear in the ſtreets on days of public feſtivity. I ſhall mention one inſtance, out of many, which I witneſſed, of the inſolence of the Turks. In Natolia, we met in the high way with a Turk, who being about to mount his horſe, compelled an honeſt Greek merchant to alight from his mule, and hold the ſtirrup to him. An Arab would bluſh for ſuch rudeneſs. A Schiech, from whom we had hired camels, uſed often to preſent his back for a ſtep by which I might mount my dromedary.

I know enough of the Chriſtians of the Eaſt, to induce me to believe that their own conduct often draws upon them the contempt of the Turks; at leaſt, the Greek merchants whom I

ſaw

ſaw in Natolia were mean, flattering, babbling creatures; qualities which could not but render them contemptible to a haughty and ſerious nation. They would eagerly run to hold the ſtirrup, not only to a Turk, but even to their own *Katerdsjis* or horſe-hirers, with whom they condeſcend to cultivate a ſhameful familiarity. A Turk, who was ſervant to two Greeks, called his maſters *Dsjaurlers*, and they him *Bekir Aga*, or Mr *Bekir*. In the preſence of the Turks, they call themſelves *Dsjaurlers*, and give the Turks the pompous titles of *Baſcham*, *Effendum*, *Sultanum*, &c. excluſively; but, on the contrary, in the abſence of the Turks, they diſcover an inſufferable degree of vanity, and the ſofteſt names they give them are *Kafr* and *Kopek*. The Armenians indeed are of a different character. They are grave and ſincere, behave with a degree of dignity, and know better how to command the eſteem of the Turks, who treat them better than the Greeks. They ſometimes, or indeed pretty often, hear themſelves called infidels; but this reproach they laugh at, and confidently name themſelves Chriſtians, by which means they come to receive the ſame name from the Mahometans.

In Arabia and Perſia, the Jews are held at leaſt as much in contempt as in Europe. In Turkey they are very numerous, and practiſe

all

all different trades. Among thofe of them who are employed in commerce, are fome rich bankers, who often rife into credit with people in power, and afford protection to their brethren. The Arabians call them *Jehudi*. In Turkey, where they are infulted alike by the Muffulmans and the Chriftians, they receive the denomination of *Tschefied*, which is ftill more opprobrious than than that of *Dsjaur*.

The chief part of Arabian politenefs is hofpitality; a virtue which is hereditary to the nation, and which they ftill exercife in its primitive fimplicity. An ambaffador fent to any prince or Schiech has his expences defrayed, and receives prefents, according to the cuftom of the Eaft. A traveller of any diftinction, who fhould go to fee any great Schiech in the defart, would receive the fame treatment. I have fpoken occafionally of the *Kans* and *Manfales*, or houfes of hofpitable entertainment, in which I was received on my travels. What appears to diftinguifh the Arabians from the other inhabitants of the Eaft, is, that they exercife hofpitality to all, without refpect of rank or religion.

The Arabians invite all who come in while they are at table, to eat with them, whether great or fmall, Mahometans or Chriftians. In the caravans, I have often had the pleafure of feeing

a poor muleteer prefs paffengers to fhare his meals, and, with an air of fatisfaction, diftribute his little ftore of bread and dates to whofoever would accept any part of it from him. I have, on the other hand, been fhocked at the behaviour even of rich Turks, who retired to a corner to eat by themfelves, that they might avoid afking any one to partake of their fare.

When a Bedouin Shiech eats bread with ftrangers, they may truft his fidelity, and depend upon his protection. A traveller will always do well therefore to take an early opportunity of fecuring the friendfhip of his guide by a meal. When two Arabians falute each other, he who fpeaks firft lays his right hand on his heart, and fays, "*Salam Aleikum*," or, "peace be with you;" the other replies, "*Aleikum effalam*," or, "with "you be peace." Old perfons commonly add their bleffing, or rather, "the mercy and bleffing "of God." The Mahometans of Egypt and Syria never falute the Chriftians in thefe words; but content themfelves with faying to them, "*Se-*"*bachel chair*, good day," or, "*Sabbeb falamat*, "friend, how art thou?" In Yemen, this diftinction is not obferved. The inhabitants of the highlands of Yemen ufe a form of falutation, of which I could never learn the meaning.

I long imagined that the ufe of a peculiar form of falutation to Chriftians was owing to the orthodox

thodox zeal of the Mahometans; but I have ſince underſtood that it is rather owing to a ſuperſtitious averſion in the oriental Chriſtians for the Muſſulman form of ſalutation. They would not ſuffer me to uſe thoſe words, and would not reply in them to ſome Turks who miſtook them for men of their own nation; a circumſtance which eaſily happens, as Chriſtians ſometimes uſe the white turban to procure reſpect, and to make robbers ſuppoſe them Turks.

Two Arabs of the deſart meeting, ſhake hands more than ten times. Each kiſſes his own hand, and ſtill repeats the queſtion "how art thou?" In Yemen, perſons who value themſelves on their good-breeding uſe many compliments. Each does as if he wiſhed the other's hand, and draws back his own to avoid receiving the ſame honour. At length, to end the conteſt, the eldeſt of the two ſuffers the other to kiſs his fingers. People of rank embrace their equals; and all treat one another with a degree of politeneſs that ſurpriſes ſtrangers.

At viſits, they obſerve nearly the ſame cuſtoms as the other inhabitants of the Eaſt. When the viſit is an ordinary and familiar one, pipes of *Kircher* and *Kaad* are always preſented; on a viſit of ceremony, roſe-water and perfumes are added. When it is time for the viſitor to retire, a ſervant comes in with a flaſk of roſe-water, and beſprinkles

besprinkles the company; another perfumes the beard of the visitor, and the wide sleeves of his gown. When we first saw the ceremony used, which was at *Raschid*, we were a good deal surprised to see a servant sit down beside us, and cast water upon our faces.

CHAP. VI.

Of some peculiar Customs.

In hot countries, cleanliness is indispensibly necessary to health. The common people, who reason little, might forget or neglect a care so necessary to their welfare. For this reason, as it should seem, have the founders of several sects enjoined purifications and ablutions as a religious duty.

The Arabians are obliged to be extreme cleanly by the laws equally of their climate and their religion; and they observe these precepts with the most scrupulous exactitude. They not only wash, bathe, and pair their nails very often, but cut away all hairs from the body; and pluck them from those parts upon which the razor cannot be employed, that not the least impurity may remain upon them. Those are held in contempt who excercise uncleanly trades, such as the servants

vants at the public baths, barbers, cooks, tanners, &c. This contempt, however, falls upon the employment, without operating to the exclusion of the person exercising it from society.

Much has been said concerning the origin of the custom of circumcising infants, which seems, at a first view, so absurd. Some have referred it to men's disposition, to offer to the Deity a part of what they hold dearest, and value as most precious. But this seems to be an aukward attempt at pleasantry, and besides, is not true; otherwise circumcision would be practised among all nations, in all climates, and would be regarded as a religious ceremony; whereas it subsists only in hot countries, and there not as a religious institution, but as an old custom.

It is true that several nations, in hot climates, do not practise it, such as the Persians, the Indians, and many of the inhabitants of Africa; but there are others who observe it, although not enjoined by the precepts of their religion. Such are the Christians of Abyssinia, and many of the idolatrous people of Africa. The Mahometans do not consider circumcision as a religious duty, but merely as a laudable custom of their ancestors, worthy of being kept up. None but the superstitious Jews appear to attach ideas of religious sanctity to an observance which is purely civil.

The custom of circumcising infants certainly owes its origin to the physical nature of these climates. There are some corporeal defects and infirmities more common in some countries than in others, which this practice has a tendency to remedy; and, where these prevail, circumcision is used. Nothing is more effectual in preventing those diseases, which, in hot countries, are liable to attack certain parts, than the keeping of those parts very clean by frequent ablution. Circumcision renders this ablution necessary, and reminds those, who might otherwise neglect it, of its utility. Legislators have accordingly thought it their duty to make people take suitable precautions for the preservation of health, by giving this useful custom the sanction of laws civil and religious.

This conjecture will appear the more probable, when it is considered that the practice of circumcising girls is general in the same countries in which boys are circumcised. In Oman, on the shores of the Persian Gulph, among the Christians of Abyssinia, and in Egypt among the Arabs and Copts, this latter custom is prevalent. At Basra and Bagdad, all the women of Arabian blood circumcise their daughters as well as their sons. At Kahira, the women who perform this operation are as well known as midwives. They are openly called into houses from the streets, withou*

without any secret being made of the intention with which they are invited.

In Egypt, we mentioned to a nobleman, who had invited us to his country seat, our curiosity to know in what manner girls were circumcised. He immediately made a young Arabian girl, who had been circumcised, and was then eighteen years of age, to be called in, and allowed us to examine, in the presence of his servants, what changes had been produced by the operation, upon the parts, and even to make a drawing of them. I was convinced, that it is also out of cleanliness, and to render ablution easier, that the practice of circumcising women has been first adopted. No law has appointed it, any more than that of boys; it is a usage, not a religious duty.

The corruption of dead bodies has the most destructive effects upon the health in hot countries; more so than in more temperate climates. It was therefore necessary to secure the inhabitants, from its noxious influence, by increasing, through religious motives, their natural aversion for dead carcases. Mahomet, and some other founders of sects, have for this reason affixed ideas of spiritual impurity to the act of touching a dead body. Some Mussulmans require great purification to cleanse a man thus defiled, and separate him for some time from society.

The

The Arabians are lefs rigid; when a perfon of this nation has had the misfortune to touch a carcafe, he wafhes himfelf carefully, and, when no mark of external impurity remains, he then returns to the ordinary intercourfe of life.

A frugal nation, who regard even fobriety as a virtue, muft naturally affix ideas of fhame to every thing that indicates any degree of intemperance. The Arabians are greatly fhocked when that accident happens to a man, which is the natural confequence of the fulnefs of the intestines after too copious a meal, and of the indigeftion of windy articles of diet. The *Chevalier D'Arvieux* has been blamed as guilty of exaggeration in what he fays concerning the delicacy of the Arabs upon this fcore; but I have found all that he fays of the manners and ufages of this nation to be ftrictly true. I am therefore inclined to believe equally what he relates concerning things which I could not obferve or verify myfelf. It fhould feem that the Arabs are not all equally fhocked at fuch an involuntary accident. Yet, a Bedouin, guilty of fuch a piece of indecency, would be defpifed by his countrymen. The inftance of an Arab of the tribe of *Belludsje* was mentioned to me, who, for a reafon of this fort, was obliged to leave his country, and never durft return.

The-

The ignorance of the Arabians ſubjects them to all the illuſions of ſuperſtition. They wear almoſt all amulets upon their arms; on their fingers they have ordinary rings. Their religion is ſaid to oblige them to take off their rings, which are of gold, or ſet with precious ſtones, whenever they ſay their prayers, which, if this precaution were neglected, would be of no efficacy. They ſeem to think, that, in order to be heard, they muſt appear before the Deity in the utmoſt humiliation and abaſement.

SECTION XXVII.

OF THE LANGUAGE AND SCIENCES OF THE ARABIANS.

CHAP. I.

Of the Language and Writing of the Arabians.

THE Arabian language, one of the moſt ancient and general in the world, has had the fate of other living languages, which have been ſpoken

through many ages, and by the inhabitants of different provinces and countries remote from one another. It has gradually undergone ſuch an alteration, that the Arabic ſpoken and written by Mahomet may now be regarded as a dead language.

From religious prejudices, perhaps the Muſſulmans in general believe, and the Arabians aſſert, the language of the Koran, and conſequently the dialect ſpoken at Mecca in the days of Mahomet, to be the pureſt and moſt perfect of all. That dialect, however, differs ſo widely from the modern language of Arabia, that it is now taught and ſtudied in the college of Mecca juſt as the Latin is at Rome. The ſame is done through Yemen ; and is ſo much the more neceſſary, becauſe the dialect of that province, which differed from that of Mecca eleven centuries ſince, has ſuffered new and very conſiderable changes ſince that period. The dialect of the highlands of Yemen is ſaid to have the ſtrongeſt analogy to the language of the Koran; for thoſe highlanders have little intercourſe with ſtrangers. The old Arabic language is, through all the Eaſt, juſt like Latin in Europe, a learned tongue, to be acquired only in colleges, or by the peruſal of the beſt authors.

There is perhaps no other language diverſified by ſo many dialects as that of Arabia. The nation

nation having extended their conquests, and sent out colonies through great part of Asia, and almost over the whole coasts of Africa; the different people conquered by them have been obliged to speak the language of their new masters and neighbours; but those people retained at the same time terms and phrases of their former language, which have debased the purity of the Arabic, and formed a diversity of dialects.

These different dialects in Arabia bear a considerable resemblance to those of Italy; beyond the confines of Arabia, their reciprocal relations to each other are the same as those of the languages of Provence, Spain, and Portugal, and all the others derived from the Latin. Even in the narrow extent of the Imam of Sana's dominions, this diversity of dialects is very considerable. Not only does the language of the Tehama differ from that spoken in the highlands; but, even in the same parts of the country, people of rank use words and phrases entirely unknown to the rest of the people. These dialects of Yemen differ still more widely from those used by the Bedouins in the desart, than from one another.

The pronunciation of one province differs equally from that of other provinces. Letters and sounds are often changed in such a manner as to produce an entire alteration upon the words. I found the pronunciation of the Southern Arabs

more

more ſoft, and better adapted to European organs than that of the inhabitants of Egypt and Syria.

A ſimilar diverſity of dialects diſtinguiſhes the Turkiſh language. The Turks of Baſra cannot underſtand thoſe of Conſtantinople, and are no better underſtood themſelves by the Turcomans of Perſia.

Although the Arabian conquerors have introduced and eſtabliſhed their language in the countries which they conquered, yet their ſubjects have not always left off the uſe of their mother tongue. In Syria and Paleſtine, indeed, no language is to be heard but the Arabic; and yet the Syriac is not abſolutely a dead language, but is ſtill ſpoken in ſeveral villages in the Pachalick of Damaſcus. In many places, in the neighbourhood of Merdin and Moſul, the Chriſtians ſtill ſpeak the Chaldean language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Chriſtians born in the cities of Merden and Moſul, although they ſpeak Arabic, write in the Chaldean characters, juſt as the Maronites write their Arabic in Syriac letters, and the Greeks the Turkiſh in Greek letters.

Many people living under the dominion of the Arabians and Turks have loſt the uſe of their mother tongue. The Greeks and Armenians

nians ſettled in Egypt and Syria ſpeak Arabic; and the ſervices of their public worſhip are performed in two languages at once. In Natolia, theſe nations ſpeak their own languages in ſeveral different dialects. The Turkiſh officers ſometimes extend their deſpotiſm to the language of their ſubjects. A Pacha of *Kayſar*, who could not endure to hear the Greek language ſpoken, forbade the Greeks in his Pachalic, under pain of death, to uſe any language but the Turkiſh. Since that prohibition was iſſued, the Chriſtians of *Kayſar* and *Angora* have continued to ſpeak the Turkiſh, and at preſent do not even underſtand their original language.

The *Kurdes*, who are nearly independent, have preſerved their ancient language, of which there are in *Kurdiſtan* three principal dialects. I was informed that the *Sabæans*, who are commonly called Chriſtians of St John, ſtill ſpeak and write their ancient language. The moſt learned of the few of this ſect, who are ſettled in Baſra, was a farrier; him I prevailed with to write me out the characters of his language; but he wrote them ſo indiſtinctly, that I could form no idea of his alphabet.

I was not fortunate enough to diſcover any *Hamjarine* inſcriptions in Arabia, although I had learnt that there were ſuch in ſeveral places written in abſolutely unknown characters. I have

already ſpoken, in the proper place, of an inſcription, probably ſtill more ancient, which was ſhown me by a Dutch renegado, and of which the characters bore a great reſemblance to thoſe of the inſcriptions among the ruins of Perſepolis. A *Maronite* of *Mount Libanus* related to me, that grottos and ruins were to be ſeen upon a hill in his country, on which were unknown inſcriptions, moſt probably Phœnician.

The Arabic character, which was anciently in uſe, but is now entirely loſt, was the *Kufic*. It ſeems to have been the alphabet of the Arabians of Mecca ; for the Koran was originally written in Kufic characters. The inhabitants of Yemen have always uſed a different alphabet, and therefore could not read the Koran, when it was firſt publiſhed, after the death of Mahomet. In Yemen, I copied ſome inſcriptions in Kufic characters, which had been engraven in the twelfth century. Theſe characters being in ſome degree of a ſquare form, are ſtill uſed in inſcriptions.

I had flattered myſelf, that I might obtain ſome light from medals concerning the ancient written characters of this nation ; but medals are extremely rare in Arabia ; when found, they are commonly ſold to the goldſmiths, and immediately melted down. In Kurdiſtan, a great quantity of Grecian, Roman, and Perſian medals,

have

have been dug up, and of them better care is taken; in places remote from great towns, they are ufed as current money.

The invention of the modern characters, which are very different from the Kufic, is afcribed to a vizier. The Arabians, Perfians, and Turks, write Arabic in fets of characters differing in feveral particulars from one another. They have alfo different modes of writing for different forms of bufinefs, each of which has its particular name.

The hand-writing of the Arabians in the common bufinefs of life is not legible. The orientals, however, value themfelves on their writing, and have carried the art of making beautiful written characters to high perfection. But the Arabians value chiefly a fpecies of elegance, which confifts in their manner of joining their letters, the want of which makes themfelves diflike the ftyle in which Arabic books are printed in Europe.

They fign their letters with a fort of cypher, to prevent the poffibility of counterfeiting their fignature; at leaft, the great and the learned do fo. Their letters folded are an inch in breadth, and the leaves are pafted together at one end. They cannot feal them; for wax is fo foft in hot countries that it cannot retain an impreffion.

CHAP. II.

Of the Education and Schools of the Arabians.

THE monarchs of the East do not take the same care, or lay out the same expence, for the encouragement of science as the sovereigns of Europe. In Arabia, therefore, are neither numerous academies, nor men of profound learning.

Yet the Arabian youth are not entirely neglected. In the cities, many of the lowest of the people are taught both to read and write; the same qualifications are also common among the Shiechs of the desart, and in Egypt. Persons of distinction retain preceptors in their families to instruct their children and young slaves; for they bring up such of their young slaves as appear to possess natural abilities, like children of the family.

In almost every mosque is a school, denominated *Maddrasse*, having a foundation for the support of teachers, and the entertainment and instruction of poor scholars. In great towns are likewise other schools, to which people of middle rank send their children to receive religious instruction, and to learn reading, writing, and arithmetic. I have often seen schools of this sort in the market place; they are open like shops

ſhops towards the ſtreet. The noiſe and appearance of paſſengers does not ſeem to divert the attention of the ſcholars, who ſit before a ſmall deſk, and read their leſſons aloud, balancing themſelves conſtantly in their ſeats; to ſuch a degree does motion appear neceſſary to rouſe and keep up the attention of the inhabitants of hot countries. No girls attend theſe ſchools; they are privately taught by women.

Beſide theſe ſmall ſchools, there are ſome more conſiderable ſeminaries of education in ſome great towns in Arabia. Theſe are colleges in which the ſciences of aſtronomy, aſtrology, philoſophy, and medicine are taught; in theſe the Arabians, although poſſeſſed of natural abilities, have, for want of good books and maſters, made but little progreſs. In the dominions of the Imam, there have long been two famous academies; one at *Zebid* for *Sunnites*, and the other at *Damar* for the *Zeidites*. When I paſſed through theſe two cities, I happened to neglect making myſelf acquainted with the profeſſors, or acquiring any knowledge of their ſyſtem of inſtruction. I ſuppoſe, however, that the ſame ſtudies are cultivated in theſe two academies as in that of *Dsjamea el Aſhar* at Kahira.

The interpretation of the Koran, and the ſtudy of the ancient hiſtory of the Mahometans, are the principal employments of men of letters among

among the Arabians. Theſe ſtudies take up much time; for the ſtudent muſt not only acquire the ancient Arabic, but alſo make himſelf familiar with all the commentators on the Koran, the number of whom is very conſiderable.

I was informed, that all men of letters undergo a public examination, before they can be promoted to any employment, civil or eccleſiaſtical. Yet thoſe examinations are ſurely conducted with partiality; for many perſons, indifferently qualified, riſe to conſiderable offices, while men of merit are often obliged to act as tranſcribers or ſchoolmaſters.

CHAP. III.

Of Arabian Poetry and Eloquence.

THE Arabians have been always accounted admirers of poetry. Their early hiſtory records many inſtances of the eſtimation in which they held this art, even before the days of Mahomet, and of the glory which any family acquired that produced a poet.

The Arabians have no great poets among them at preſent, although they ſtill cultivate poetry, and ſometimes reward thoſe who excel in it. The beſt poets are among the Bedouins of

of *Dsjof*. A Schiech of that country was, a few years ſince, impriſoned at Sana. The Schiech, obſerving a bird upon the roof of a houſe, recollected the opinion of thoſe pious Muſſulmans, who think it a meritorious action to deliver a bird from a cage. He thought that he himſelf had as good a right to liberty as any bird, and expreſſed this idea in a poem, which his guards got by heart, and which becoming generally known, at length reached the Monarch's ears, who was ſo pleaſed with it, that he ſet the Schiech at liberty, although he had been guilty of various acts of robbery.

The Arabians often ſing the exploits of their Schiechs. Not long ſince, the tribe of *Khaſael* having obtained a victory over the Pacha of Bagdad, made a ſong, in which the actions of every one of their chiefs were celebrated. But the tribe of Khaſael being beaten next year by the Pacha, a poet of Bagdad made a parody of the Arabian ſong, in which he extolled the valour of the Pacha and his officers. In my time, the ſong of the Arabians ſtill continued to be ſung at Bagdad, and among the Bedouins. When *Aſſad*, Pacha of Damaſcus, who had long commanded the caravans, and was beloved by the Arabians, was aſſaſſinated by order of the Sultan, the Bedouins made an elegy on his death, and ſang it openly in the towns of Syria. That

piece

piece is in the form of a dialogue between ſome Arabians, the daughter of the Schiech of the tribe of *Harb*, and the lieutenant of the aſſaſſinated Pacha.

A Maronite informed me, that the poets of of Syria ſent their compoſitions to the academy of *Dsjamea el Aſhar*, at Kahira; and did not ſing them publicly till they had received the approbation of that academy.

In a country like Arabia, where occaſions of ſpeaking in public ſeldom occur, eloquence is an uſeleſs accompliſhment, and therefore cannot be much cultivated. The Arabians ſay, however, that they hear great orators in their moſques. As Europeans are not admitted to hear thoſe ſermons, I never had an opportunity to ſatisfy myſelf in reſpect to the truth of this account of the ſacred eloquence of Arabia.

The only theatres for the exerciſe of profane eloquence are the coffee-houſes in Arabia, Egypt, and Syria. Thoſe coffee-houſes are commonly large halls, which have their floors ſpread with ſtraw mats, and are illuminated at night by a multitude of lamps. The gueſts are ſerved with pipes, and a cup of coffee. As the Arabians never engage in any game, and ſit ſtill without entering into converſation with one an-another, they would find their evenings extremely irkſome, if readers and orators did not

attend

attend in the coffee-houſes to amuſe them. Theſe are commonly Mullachs, or poor ſcholars.

Such of them as are content with the praiſe of reading or repeating the works of others, ſelect choſen paſſages from ſome favourite authors, ſuch as, among the Arabians, *the hiſtory of Autar*, an Arabian hero who lived before Mahomet; the adventures of *Ruſtan Sal*, a Perſian hero; or of *Beber*, king of Egypt; the hiſtory of the *Ayubites*, anciently ſovereigns of Arabia; and *the life of Bahluldan*, a buffoon in the court of *Haroun El Raſchid*. The leaſt of theſe books contains ſome good morality.

Thoſe Mullahs who aſpire to the praiſe of invention make tales and fables, which they walk about and recite; or aſſuming oratorical conſequence, deliver diſcourſes upon any ſubjects they chooſe. When the orator has ended, he obtains a voluntary contribution from his hearers. This, although but a very moderate reward, encourages thoſe poor Mullachs to learn to recite gracefully, or to compoſe tales and ſpeeches with ſome ſucceſs. At Aleppo, I heard of a man of diſtinction who ſtudied for his own pleaſure, yet had gone the round of all the coffee-houſes in the city to pronounce moral harangues.

At Conſtantinople, aſſemblies in the coffee houſes are, for political reaſons, prohibited; and the decoction of coffee is ſold only in the

ſhops. The Turks, an ignorant, grave, and ſilent nation, are indeed not fond of public orators, and have no reliſh for an amuſement, ſo delightful to the Arabians, who have greater ſenſibility for the beauties of poetry and eloquence.

CHAP. IV.

Of the Aſtronomy of the Arabians.

THE modes of the diviſion of time in uſe among the Arabians ſhow how little progreſs this nation have made in aſtronomy. They know indeed a little of it elements; but this, it ſhould ſeem, rather from tradition, than from any obſervations of their own.

The Arabian day conſiſts of twenty-four hours, and laſts from ſun-ſetting to ſun-ſetting. Their hours are therefore of uncertain duration, and vary with the length of the natural day, or the time during which the ſun is above the horizon. As they are ſtrangers to the uſe of watches, none of them has any preciſe idea of the duration of their hours, but, like the peaſants of Europe, they diſtinguiſh the different parts of the day by vague, uncertain denominations, which only approach near the truth.

Their year conſiſts of twelve lunar months. They begin the month with the new moon; and, when

when the ſky is ſo clouded that they cannot ſee her riſe, then they make no difficulty of beginning the month a day or two later. Thus all their months go the round of the ſeaſons; and this diviſion of the year marks out no period for the labours of huſbandry, or any of the other employments of civil life. To obviate this inconvenience, the learned reckon by other months correſponding to the courſe of the ſolar year, and conſiſting of the ſame number of days as ours.

In Arabia, as in other Mahometan countries, two great feſtivals are annually celebrated; that of offerings, called *Arafa* or Corban, and that of *Beiram*, immediately after Ramadan. The reckoning by lunar months occaſions theſe feſtivals alſo to circulate through the whole year. When the faſt of Ramadan falls in Summer, it is extremely diſtreſſing; for the people, however employed in labour, dare taſte nothing, even in the longeſt days of the year, till the ſun is down.

At Conſtantinople, the Sultan's aſtronomer compoſes every year a portable almanac, of which there are at leaſt ſeveral copies made. But, in Egypt and Arabia, this mode of acquainting the people with the return of the feſtivals, and the progreſs of the ſeaſons, has not been thought of; and ſo ignorant are they on this head, that the ſame feſtival is ſometimes two days earlier,

and

and ſometimes as much later than the juſt time, and often on different days at different places. A cloud hiding the new moon from one city, while ſhe is ſeen by another, will be ſufficient to produce theſe irregularities.

It is not for want of a paſſion for aſtronomy that the Arabians have made ſo little progreſs in this ſcience. But they want books and inſtruments. I found ſome of the nobles curious to ſee, and to aſſiſt at aſtronomical obſervations; and ſome of their learned men paſſed whole nights with me in examining the heavens. They have the work of *Abdarachman es Sofi* upon the conſtellations, and the tables of *Ulugh Beigh*, by which ſome aſtronomers in the great towns are enabled to calculate eclipſes. Their inſtruments are a celeſtial globe of copper, beſtudded with golden ſtars, which they well know how to uſe; an aſtrolabe of braſs, and a quadrant of wood, to take altitudes, and to determine the hour for prayer.

I was told that the Perſians, but particularly the Brachmans, were more ſkilful aſtronomers than the Arabians; yet, to judge from the inſtruments and converſation of a Perſian aſtrologer whom I met with at Surat, and of a Brachman with whom I was acquainted at Bombay, theſe two nations are equally unſkilful as the inhabitants of Arabia. In making calculations, the

the Persian used the tables of *Ulugh Beigh*, and the Brachman a book which he called *Grola Go*, and its author *Gunnis*. The Indian's instruments were a bowl of copper, having a hole in the bottom, set in water, which served him for a pendulum, with an indifferent solar circle.

It is known to the astrologers, and to all men of sense in Arabia, that eclipses are owing to the interception of the light of one heavenly body by the interposition of another. But the people still maintain the superstitious opinion, that a huge fish pursues the planet which is eclipsed. To chase away the fish, women and children get upon the roofs of the houses, and make a noise during the eclipse by beating upon brazen kettles and basons. The rise of this custom is referred to an Arabian astronomer, who persuaded the people of this fable, that they might make a noise great enough to reach the ears of the Caliph of Persia, who had refused to credit that astronomer's prediction of the eclipse.

The Arabians seem to study astronomy solely with a view to their success in the cultivation of astrology, a science highly esteemed and very lucrative in the East. When I told the first astronomer in Kahira of the contempt in which we hold astrology in Europe, he replied, that it was a divine science, the depths of which man could not fathom. He at the same time acknowledged to

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me the uncertainty of his calculations; but, added he, people desire only to know what my books say of their affairs, and that I honestly tell them.

The Koran expressly forbids all Moslems to pry into futurity by any form of divination; and the most famous commentators for this reason represent the study of astrology as criminal. But, notwithstanding the decision of those doctors, the Mahometans are all much attached to this science; the Shiites, however, more than the Sunnites. The former sect carry this superstition to such a length, as never to conclude a bargain without trying fortune, at least by counting the buttons on their clothes, or the beads of their rosaries. The Persians are not all alike weak in this respect. It is said that *Kerim Khan*, in compliance with the popular error, undertakes nothing of consequence, without first consulting the astrologers; but he previously informs them of his designs, and dictates the answers which they are to return.

CHAP.

CHAP V.

Of the Diseases and Medicine of the Arabians.

A regular and temperate life preserves the body from the attacks of disease. The Arabians, accordingly, are seldom sick, and hardly ever have recourse to physicians and medicines. When forced by extreme illness to call in a physician, they reward him poorly, and hardly pay for the value of his medicines. When the sick person dies, the physician has no reward to hope for; if he recovers, he soon forgets the services he has received. This ingratitude of their patients has taught them to use artifices often dishonest and disgraceful, in order to obtain payment from the patient beforehand.

In Arabia, therefore, we cannot expect to find great physicians. Those who there practise the art of medicine, know little more than the technical terms, such as they find them in the books of Avicenna, and some little matters about the use of simples. All the physicians whom I knew in Yemen acted at the same time as chemists, apothecaries, surgeons, and horse-doctors; and yet, by the practice of all these arts together, could hardly earn a livelihood.

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The Arabians have many family noſtrums, which they apply with much ſucceſs. A peaſant from the highlands extracted, by inciſion, a lacteous juice from a ſpongy tree, and by ſwallowing drops of it, which he knew to be a poiſon, if taken in greater quantity, gave himſelf a purge.

The Bedouin heals wounds which have been made with clear arms, by applying to them raw fleſh from a camel newly killed. A man on board the Arabian veſſel in which we ſailed from Jidda to Loheya complained of a colic, upon which his maſter put an iron in the fire, and applied it hot to him till his pains ceaſed.

In Yemen the anointing of the body is believed to ſtrengthen and protect it from the heat of the ſun, which the inhabitants of this province, as they wear ſo little clothing, are very liable to ſuffer. Oil, by cloſing up the pores of the ſkin, is ſuppoſed to prevent that too copious tranſpiration which enfeebles the frame. Perhaps too theſe Arabians think a gliſtering ſkin a beauty. When the intenſe heat comes in, they always anoint their bodies with bad oil. At Sana, all the Jews, and many of the Mahometans have their bodies anointed, whenever they find themſelves indiſpoſed. The extreme unction of the Chriſtians in the Eaſt does not affect the health; for they are obliged to pay their patriarch ſo dear a price for the pretended holy oil, that, out of frugality

frugality, the point of a ſilver needle only is dipped in the oil, and what adheres to it dropped upon the dying perſon.

It was formerly imagined that the Arabians would rather die than endure the adminiſtration of a glyſter; but our phyſician prevailed with ſeveral perſons of diſtinction at Cairo to take this remedy. Every one was ſhocked, however, when he propoſed it for a woman. Bleeding is ſeldom employed in Arabia; yet, a Banian bled one of us with great dexterity at Mokha. In Yemen, it is pretty frequently uſed. At Baſra, the lower people, eſpecially porters, ſcarify their legs, in the idea that this practice has a tendency to improve their ſtrength.

Toothachs are leſs common in Arabia than in Europe, becauſe the inhabitants waſh the mouth, after eating, more carefully than we. In the towns, however, this diſorder is not unknown, and is aſcribed to the infectious ſmell with which the air is tainted from the common ſewers. At Baſra, where theſe are not carefully cleanſed, the teeth of the inhabitants are very much ſpoiled; and I have ſeen a barber ſtopped in the ſtreet, by a perſon in pain, to draw out his teeth publicly. Theſe toothachs are not owing to the uſe of coffee, for they were common in Egypt before this beverage was drunk there. A Mullah told me that an Arabian had

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been cured of a tooth-ach by introducing into a hollow tooth the ſmoke of a certain plant, which had brought ſeveral ſmall worms out of that tooth.

A diſeaſe very common in Yemen is the attack of the *Guinea-worm*, or the *Vena Medinenſis*, as it is called by the phyſicians of Europe. This diſeaſe is ſuppoſed to be occaſioned by the uſe of the putrid waters, which people are obliged to drink in ſeveral parts of Yemen; and for this reaſon the Arabians always paſs water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. When one unfortunately ſwallows any of the eggs of this inſect, no immediate conſequence follows; but after a conſiderable time the worm begins to ſhew itſelf through the ſkin. Our phyſician, Mr Cramer, was, within a few days of his death, attacked by five of theſe worms at once, although this was more than five months after we had left Arabia. In the iſle of *Karek*, I ſaw a French officer, named *Le Page*, who, after a long and difficult journey, performed on foot, and in an Indian dreſs, between Pondicherry and Surat, through the heat of India, was buſy extracting a worm out of his body. He ſuppoſed that he had got it by drinking bad water in the country of the *Marattas*.

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This diſorder is not dangerous, if the perſon affected can extract the worm without breaking it. With this view, it is rolled on a ſmall bit of wood, as it comes out of the ſkin. It is ſlender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unleſs what may be occaſioned by the care which muſt be taken of it for ſome weeks. If unluckily it is broken, it then returns into the body, and the moſt diſagreeable conſequences enſue, palſy, a gangrene, and ſometimes death.

As venomous ſerpents are very common in hot, dry countries, it often happens that they bite people who have occaſion to be much in the open fields. The Arabians would not, for any compenſation, teach us the ſecret by which they cure their bites, and prevent the effects of the poiſon. But, a Shiech at Baſra, who was celebrated for his ſkill in the occult ſciences, informed me, that he uſed to ſcarify the wound, and then rubbed it to his mouth, and ſucked the poiſon without danger to himſelf, and with the happieſt ſucceſs. This mode of cure is not unlike that of the Hottentots, who apply bruiſed ſlices of a ſort of white onion to wounds of this ſort. Over all the Eaſt, the power of ſympathy in curing diſeaſes is firmly believed. Some inſtances were mentioned to me of perſons who had healed others bitten by ſerpents, at a diſtance, without

without feeing them, or applying any remedies to them.

Befides, the ferpents of Afia are not all alike dangerous. Some are harmlefs and familiar, take refuge in the walls of houfes, and are efteemed agreeable guefts by the inhabitants. The failors brought a ferpent of this character on board our fhip, after it had been inadvertently carried out, leaft its abfence might prove unlucky to the veffel.

The leprofy feems to have been always an endemic difeafe in Arabia; for there is one fpecies of leprofy which authors diftinguifh by the character of Arabian. Three different varieties of this difeafe are known here at prefent; of which two, named *Bohak* and *Barras*, are rather difgufting than dangerous; but the third, called *Juddam*, is very malignant, and apparently infectious. This latter exhibits the fame fymptoms which the Englifh phyfician *Hillary* afcribes to what he calls *the leprofy of the joints*.

The Turks, from a mifconception of the doctrine of predeftination, ufe no precautions againft the plague; but the Arabians, although true Muffulmans, are more careful in refpect to the leprofy. The laft prince of *Abu Schæhhr* ufed to fend to the ifle of *Bahhrein* all who were attacked with the leprofy, or with venereal complaints. At Bafra, lepers are fhut up in a houfe

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by themſelves; and there is a quarter in Bagdad ſurrounded with walls, and full of barracks, to which lepers are carried by force, if they retire not thither voluntarily; but government does not ſeem to provide with any care for the maintenance of thoſe lepers. They come out every Friday to the market place to aſk alms.

It is ſaid that theſe wretched creatures are much inclined to ſooth their miſery in the enjoyments of love. Not many years ſince, a leper employed a cruel ſtratagem in order to obtain a woman with whom he was in love. He wore a fine ſhirt for a few days, and then cauſed it to be privately ſold, for a trifling price, to the object of his paſſion. When he knew that the leproſy had made its appearance upon her, he informed againſt her, and procured her to be ſhut up with himſelf in the barracks.

At Bombay, the leproſy is not uncommon among the lower people; but it ſeems not to be of a dangerons nature; for there lepers are permitted to work in company with perſons not affected with the diſeaſe. In India, as in Arabia, the leproſy is thought to be occaſioned chiefly by the unwholeſome food, eſpecially putrid fiſh, uſed by the people. Mr Forſkal has left a deſcription of the different varieties of the leproſy, which muſt be valuable to phyſicians.

I could learn nothing concerning the origin of the plague. It is at leaſt not owing to the putrefaction of the waters at Cairo. The Chriſtians who live on the banks of the great canal are never annoyed by it. Whatever has been ſaid concerning certain diſeaſes preſerving thoſe who are affected by them from the contagion of the plague, is founded on prejudices which have been refuted by experience, and particularly by the obſervations of *Dr Ruſſel*, a ſkilful phyſician at Aleppo.

Inoculation for the ſmall-pox has been in uſe from time immemorial among the Bedouins. Mothers perform this operation on their children, opening the ſkin of the arm with the prickle of a thorn. An Arabian of the iſle of *Lam*, ſituate on the ſouth-eaſt coaſt of Africa, informed me at Bombay, that inoculation had been known and practiſed in his country for ſeveral ages.

CHAP. VI.

Of the Occult Sciences of the Arabians.

To ſpeak of the occult ſciences of any people, is to deſcribe their ignorance, weakneſs of underſtanding, and wildneſs of imagination. Such

a defcription would be too humiliating to human pride, did it not at the fame time afford us confolation, by fhewing from what endlefs abfurdities we are faved by the ftudy of found philofophy, particularly of phyfics.

Thofe pretended occult fciences are in high eftimation among the Arabians. None dare practife them, unlefs previoufly authorifed by a mafter in the art, after ferving a fort of apprenticefhip; or, as the Arabians fay, without having for fome time fpread the carpet for prayer before the feet of a famous mafter. A certain proof of their veneration for thefe fciences, is, that one of the firft men in Mecca, and of the higheft nobility in Arabia, Shiech *Mohammed el Dsjanadsjeni*, is now the moft celebrated mafter of the fcience of *Ifm Allah*.

This fcience of *Ifm Allah*, or of the name of God, is the moft fublime of all; for God is the lock, as Mahomet is the key; and confequently none but Muffulmans can acquire it. It enables its poffeffor to difcover what is paffing in the moft diftant countries, to make himfelf familiar with genii, and to oblige them to obey his pleafure; to difpofe of the winds and feafons as he chooses; and to cure the bites of ferpents, and many other difeafes or infirmities. Perfons who have advanced far in the ftudy of this fcience, have attained, as there are inftances to prove, to

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a facility of performing their prayers at noon; in the *Kaba* at Mecca, without going out of their own houses in Bagdad or Aden for the rest of the day. A merchant of Mecca, who had studied this science in that city, under the famous *Dsjanadsjeni*, assured me, that he had himself, when in danger of perishing at sea, fixed to the mast a billet written by the rules of art, which instantly calmed the storm. The art of discovering hidden treasure belongs also to this science, in which the *Magrebins* or Arabians of Barbary are known to excel.

The art of procuring sublime visions is not unknown to these Arabians; they use the same means which are employed by the devotees of certain societies in Europe. They shut themselves up for a long time without eating or drinking, in a dark place, and continue to repeat their prayers aloud till they faint away. After recovering from the swoon, and leaving the cave, they relate what they have seen in their trance. The common pretences are, that they have beheld God in his glory, angels, and spirits of all sorts, heaven and hell.

The second of these sciences, called *Simia*, is not of so exalted a nature, but has something human in it. It only teaches juggling tricks. Although the most sensible of the Mahometan clergy disapprove of this science, some orders of dervises,

dervifes, however, apply to it, and practife it, as they fay, to prove the truth of their religion, and the fanctity of the founder of their order. Thefe pretended miracles are no where oftener performed than at Bafra, where I have feen a company of dervifes, of the order of *Bed-reddin*, walk all day about in the ftreets, leaping, dancing, beating the drum, and making gefticulations with fharp pointed irons, which they feemed to ftrike into their eyes.

In the fame city, I was prefent at a feftival which the dervifes of this order celebrate every year in honour of the birth of Mahomet. The fcene was in the open air, and in the court of the mofque, which was illuminated with only three lamps. Several Mullahs and dervifes began with finging fome paffages out of the Koran. They continued to fing, with the accompaniment of fome drums; and, during the mufic, the other dervifes arofe, took the fharp pointed irons, and did as if they were piercing their bodies, and even driving the irons with mallets into their flefh. Next appeared the principal actor, who, affuming an air of infpiration, directed the mufic to proceed, and to be raifed to higher animation, in order to affift his enthufiafm, or rather to ftun the ears of the fpectators. In his extacy, he threw up his turban in the air, loofened his hair; for this order of dervifes wear their

hair; and pierced his body with five lances: Then mounting upon a low building, upon which a pole, fixteen feet long, and fhod with a fharp iron point, had been fet up, he impaled himfelf upon the pole, and was carried in this condition through the fquare.

It was an affecting fight, to fee a lean man, with a long beard, and difhevelled hair, wounded all over with fpikes, and then carried about fpitted upon a pole. I faid, as I went away, to a Mullah of my acquaintance, that the dervife performed his tricks by means of a broad belt which he carried in his long wide drawers. The Mullah replied, that he had fufpected fome fuch art, but avoided mentioning his fufpicions, leaft he might draw upon himfelf the enmity of the order of *Bedr Eddin*; for that one of his brethren had experienced great perfecution from thofe dervifes, in confequence of prefuming to hint his doubts of the reality of their miracles.

Underftanding that the impaled dervife went alfo about, exhibiting in private houfes for money, I offered him two ducats, if he would come and fhew me what he could do. He accepted my offer, came, and began with a long harangue on the dignity of his order, and its founder, who had tranfmitted to his difciples the gift of working miracles. After this he prayed, and pufhed the fpikes with violence into his head

head and body. I examined the places into which the points had ſeemed to enter, and found the ſkin ſlightly torn, but without effuſion of blood. I however thought that he had ſuffered enough for two ducats, and diſmiſſed him.

The ſcience of *Kurra* teaches to compoſe billets, which ſecure the wearer from the power of enchantment, and from accidents of all ſorts. Thoſe billets are incloſed in ſmall purſes of ſkin, and worn on the head, the arm, or the breaſt. They are likewiſe bound upon the necks of horſes and aſſes, to give them an appetite for their food, or to tame them when unmanageable. In the citadel of *Diarbekir*, a billet of this ſort put an end to a troubleſome croaking of frogs. A man of eminence in Aleppo diſtributes every year, gratis, billets for freeing houſes from flies. The efficacy of theſe billets depends on the day, the hour, and the particular condition of the meſſenger who is ſent to aſk for them. Old women continue to uſe them, however often they fail, being ſimple enough to ſuppoſe always that ſome of the conditions requiſite to the efficacy of the billets have been wanting when they have been unſucceſsful. Theſe billets are not the worſe for being written by a Jew or a Chriſtian. Being thought an aſtrologer, I was often aſked for ſuch. Theſe billets are at leaſt no worſe than thoſe for making hens lay, which

were

were publicly ſold by a Jeſuit, in the middle of the eighteenth century, and among enlightened nations.

The ſcience of *Ramle* is properly the art of fortune-telling. Jews, as well as Muſſulmans, deal in it. When a man falls ſick, his friends, in order to learn whether he will recover, ſend to conſult a Mullah, who returns an anſwer, after examining his book, and receives for his pains a cock or a ſheep.

The Sunnite clergy condemn the practice of theſe two laſt ſciences; yet they are tolerated, becauſe they afford a livelihood to a great number of poor ſcribes. As the Arabians are in general covetous, men of wealth and diſtinction too often practiſe theſe low arts for gaining money.

A ſcience truly occult, and which every Arabian of worth muſt hold in abhorrence, is what they call *Sihhr*, or pure open ſorcery. The end of this ſcience is rather to do miſchief to another perſon than to do good to the perſon who practiſes it. It is ſometimes employed, however, to ſeduce a wife from the arms of her huſband into thoſe of a ſtranger. All that is requiſite for this is to fix a certain billet on her door. The inhabitants of Oman are peculiarly ſkilled in this execrable ſcience: Yet they are certainly inferior to our European ſorcerers; for

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they know nothing of the art of riding through the air on a broomſtick, or of nocturnal aſſemblies under the preſidency of the devil.

I found in Arabia more votaries than I expected of an occult ſcience of a different ſort, the purſuit of the philoſopher's ſtone. The Arabians are ſo paſſionately addicted to this ſcience, which is the object of their higheſt wiſhes, and moſt eager reſearches, that they often ruin their fortunes by it, as the alchemiſts of Europe have been accuſtomed to do. They ſuppoſe the ſecret of making gold to be known in Europe, eſpecially among the Venetians. They have books in their own language which treat of that ſcience, and inſpire them with wild hopes. It ſhould ſeem, that the idea of the philoſopher's ſtone is originally oriental, and has been brought weſtward, like many other fooliſh fables.

At Beit el Fakih, we became acquainted with two alchemiſts, who wrought each by the precepts of a particular book. The one, who was an amiable, and, in all other reſpects, a ſenſible man, was ſure of ſucceſs, as he imagined, if he could find a certain herb, which he believed to grow on the hills of Yemen. As he ſuppoſed us to be likewiſe alchemiſts, and to have come on purpoſe to ſeek that wonderful herb, he cultivated the intimacy of Mr Forſkal, and was of great uſe to him in his botanical excurſions; but

but the poor man, who has already wafted all his own fubftance, and was then working at the expence of a rich nobleman, was not fortunate enough to find the herb he fought. There is faid to be an herb on Mount Libanus which communicates a yellow golden hue to the teeth of the goats which graze upon it. The obfervation of this fact may perhaps have given rife to the opinion of the efficacy of an herb in promoting the great work.

The other of thefe Arabian alchemifts was a fort of phyfician, fo poor that he had not wherewith to buy a glafs alembic. He believed that he fhould fucceed in making gold if he could difcover the meaning of a particular term in his book. Knowing that Mr Von Haven was a linguift, he applied to him for the explanation of a barbarous term which nobody could underftand.

SECTION XXVIII.

AGRICULTURE OF THE ARABIANS.

CHAP. I.

Fertility of the Soil.

A traveller, who is obliged to ſpend the greateſt part of his time in towns, and has only a tranſient view of the country, cannot well acquire juſt ideas of the fertility of the lands, or the modes of cultivation. I neglected no opportunity that offered of obtaining information, concerning the ſtate of agriculture in the Eaſt, from ſuch perſons as I underſtood to be beſt qualified to give it. I ſhall here ſet down what came to my knowledge concerning the fertility of Arabia Proper, and of thoſe other countries in which the Arabians have ſettlements.

The moſt fertile ſoil I heard of is in Egypt, and in the lands lying immediately around Alexandria. By the accounts of the European merchants

chants in that city, wheat yields an hundred fold increafe; but the peafants told Mr Forfkal, that their moft plenteous wheat harvefts afforded no greater returns than from thirty to feventy fold, and, in fome places, from fifteen to twenty fold. It is at leaft certain, that the lands of Egypt, although watered by the Nile, afford in all other places only an increafe of tenfold. *Granger* never met with a greater produce than this laft.

In *Mefopotamia*, in the vicinity of *Kellc*, *Bagdad*, and *Bafra*, where the lands are watered by the Euphrates and the Tigris, it is thought a fingularly good crop when the increafe is twenty-fold; nobody remembers having feen thirty-fold produced.

In the plains of Affyria, at *Erbil*, and in the neighbourhood of *Mofùl*, the cultivated grounds yield only a return of ten or fifteen to one. But corn of thefe countries, which are watered folely by rain, is of a better quality, and produces more meal than what grows upon fields artificially watered. Fifteen fold is better in Affyria than twenty fold in Mefopotamia. In the neighbourhood of *Diarbekir*, the ordinary wheat-crop is from four to fifteen fold.

An inhabitant of *Merdan* affured me that he reaped fifty for one in barley; a return which he himfelf confidered as extraordinary; the u-

fual

ſual increaſe being only from ſeven to fifteen. Upon more particular inquiry reſpecting this fact, I learned that there were in this country two different ſorts of barley, the common and black barley. The latter ſerves beſt for the uſe of cattle, and yields fifty fold; while the increaſe of the common barley never exceeds fifteen fold. There are likewiſe two ſorts of wheat, one of which yields a larger return than the other, and yet is ſeldomer ſown, becauſe it exhauſts the ground more.

In Syria, near Aleppo, nobody could recollect more than one harveſt that had yielded above twenty to one. The peaſants between *Saide* and *Damáſcus*, and thoſe about Bethlehem, had never, in their beſt years even, reaped more than from twelve to fifteen fold increaſe.

In Arabia, in the environs of Maſkat, wheat yields ten to one. In the province of Yemen, agriculture ſeems to be farther advanced than in the other parts of the Eaſt. I was aſſured, that, in the beſt cultivated diſtricts, wheat yields an increaſe of fifty fold; *durra*, in the highlands, an hundred and forty; and in the Tehama, from two hundred even to four hundred. The latter product may appear incredible; but, by their mode of ſowing and watering this grain, the inhabitants of the Tehama reap three ſucceſſive crops from the ſame field, in the

ſame year. *Durra* is, in general, the moſt productive grain. *Granger* ſays, that, on the banks of the Nile, it yields fifty to one.

Theſe particulars may afford ſome general idea of the productive powers of land in the Eaſt. The ancients, and ſome modern travellers, with a view, it ſhould ſeem, to garniſh their works with wonders, have related things abſolutely incredible of the fertility of theſe regions. Their calculations have either been intentionally enlarged beyond the truth, or the natives have impoſed upon them.

Yet it is not impoſſible to bring their accounts within the bounds of probability. It is a vague way of eſtimating the fertility of any ſoil, to ſay that the produce is in ſuch a proportion to the ſeed. Skilful modes of tilling and ſowing may give a great ſaving of ſeed, as I ſhall ſoon have occaſion to remark, when ſpeaking of the agriculture of the peaſants of Yemen. If, then, a piece of ground, where one half of the ſeed has been loſt through the unſkilfulneſs of the ſower, yet produces ten fold in the crop, another piece of ground, of the ſame degree of fertility, and ſown with only half the quantity of ſeed, will yield twenty for one, and will conſequently ſeem, upon a haſty conſideration, to be twice as fertile. This circumſtance does not appear to have been duly attended to, by either the ancients or the

the moderns, in their accounts of the fertility of diſtant countries.

Neither do they ſtate what ſort of grain they allude to in their calculations of the produce of the lands. We have ſeen that there is a great difference between the increaſe of wheat and that of *durra*. The latter grain, a ſort of coarſe millet, known in Denmark by the name of *Sargo*, has been found in Europe to be friendly to the fertility of the lands on which it is ſown; but being of little value, in compariſon with our other grains, it is now very ſeldom ſown. In the Eaſt, it appears to have been in uſe from time immemorial. The Arabians uſe it as their chief article of food. It is ſown in Egypt, Meſopotamia, and Aſſyria. The peaſants of Syria and Paleſtine ſell their wheat, and live upon *durra*. It ſhould ſeem, therefore, that what ſome authors have related concerning the aſtoniſhing fertility of ſome countries in the Eaſt, is to be underſtood of this durra.

CHAP. II.

Of the Modes of Plowing and Sowing.

THE foil not being every where alike good, and the climate varying greatly through the countries of the Eaft, the modes of cultivation here practifed are alfo confiderably diverfified. In Egypt, Affyria, Mefopotamia, and Syria, agriculture is very much neglected; and thefe provinces are fo thinly inhabited, that much valuable land is fuffered to lie wafte.

In Arabia, the government of which is lefs inaufpicious to agricultural induftry, hufbandry is in a more profperous condition. Yet the inftruments of hufbandry are, even here, coarfe and ill made. The plough ufed is of a very fimple ftructure, is drawn by oxen, and is dragged over the ground in every direction, till the foil feems to be fufficiently broken and loofened for the reception of the feed. In the neighbourhood of Bagdad, I faw affes yoked in the plough with oxen; and near Moful, two mules. In cultivating their gardens, and fuch fpots in their fields as are not acceffible to the plough, the Arabians ufe a fort of hoe, and in digging very deep, a large crow, managed by two men, one

one of whom preſſes it in the ground, and the other draws it towards himſelf with cords.

In many parts in Yemen, whole fields are cultivated like a garden. Agriculture is in ſuch places, however, a very laborious taſk, for much care is requiſite in watering the grounds. In the highland part of this province, the fields are often formed into terraces, and watered in the rainy ſeaſon by canals from the hills. The inhabitants of the plain are obliged to encompaſs their fields with dykes, in order that the water may remain for ſome time upon the ſurface of the ground. I have already deſcribed both theſe modes of watering the fields, in the narrative of my journies to Zebid, and in the highlands.

The inhabitants of the upper parts of Yemen collect the water neceſſary for their fields in dams formed at the foot of the hills. Beſide private dams, there are likewiſe very large public reſervoirs, formed by carrying a wall between two hills. In the plain of *Damar*, the fields are watered out of very deep draw-wells, from which the water is drawn by ſtrength of arm. It is ſurpriſing that the Arabians adopt not the hydraulic machines which are uſed by their neighbours in Egypt, and in India.

I ſaw them ſow in the highlands of Yemen. A peaſant bearing a ſackful of lentiles, dropped them here and there in the furrows, juſt as we

ſow

ſow peas in our gardens; and, as he went on, covered the ſeed by puſhing in the mould with his feet from both ſides. In other places, the ſower followed the ploughman, and caſt the ſeed into the furrow, which the other returning covered up with his plough. Both theſe modes of ſowing are exceedingly troubleſome; for the ſower muſt make as many turns backwards and forwards as there are furrows; but there is a ſaving in the quantity of the ſeed, no part of which can be withered by the winds, or pecked up by birds. In Arabia in general, only a ſmall quantity of ſeed is uſed; the peaſant, truſting to the regularity of the ſeaſons, does not expoſe his grain to periſh in the ground, by ſowing it at an improper time. This is another proof of the fallacious nature of inferences concerning the fertility of ground, deduced from the proportion between the ſeed and the increaſe.

In ſome diſtricts in Yemen, maize and durra are planted with the hand. I ſaw likewiſe, in the highlands, between *Moſhak* and *Sehan*, ſome fields in which thoſe grains grew in rows, like our cabbages in Europe. They were the fineſt fields I ever ſaw in my life. The ſtalks were all of the ſame height, and every plant was thriving and luxuriant. In adjoining fields were ſome unpromiſing enough crops of the ſame grain, which is a proof that the Arabian peaſants

peaſants are not all alike induſtrious. The corn-fields in the places about Beit el Fakih were alſo full of cockle weeds, and irregularly ſown.

Near Mount *Mharras* I ſaw a peaſant draw furrows with a ſmall plough between ſtraight rows of corn, of which the ſtalks were from nine to ten inches high. His oxen were ſo yoked, that they paſſed between the rows without treading down any of the plants. The intention of this piece of labour was to deſtroy weeds, to cover the roots of the plants with earth, and to open the ſoil for the reception of moiſture. The weeds which ſtill remained were pulled up with the hand, and given to cattle. Thus the huſbandry of *Tull* and *Du Hamel*, although novel in Europe, is very old in Arabia.

For the preſervation of the grain, care muſt be taken to drive away birds, and the deſtructive animals. To this end, the peaſants watch their fields by turns. In the highlands, he who watches ſeats himſelf on a tree; in the Tehama, on a ſort of ſcaffold, having a roof raiſed over it.

CHAP.

CHAP. III.

Of the Harveſt.

THE beginning of the harveſt varies greatly through Arabia, not only by reaſon of the differences of the latitude of places, but chiefly in conſequence of the diverſities of their ſituations as to high and low, and the different times in the ſeaſon at which it becomes convenient to water them reſpectively. Even within the narrow extent of the Imam of Sana's dominions, there are great differences in this reſpect. At Sana, their barley was cut down on the 15th of July, while at *Chamis*, nearer the mountains, the lentiles were then but a ſowing. In the plain of *Beit el Fakih*, the durra was ſeven feet high on the firſt days of Auguſt; and, at the ſame time, the fields were ploughed and watered for a ſecond feed in the valley of Zebid, which is only a very ſhort day's journey from *Beit el Fakih*.

At Maſkat, wheat and barley are ſown in December, and reaped about the end of March; but durra is ſown in Auguſt, and reaped in the end of the month of November. The date trees are fecundated in the month of December; and, as

as Oman produces ſeveral ſorts of this fruit which ripen ſucceſſively, the inhabitants have freſh dates during the three months of February, March, and April.

In Egypt, the lands adjoining to the canals are ſown in October, and the corn is ripe in the end of February. Lands which cannot be watered from the Nile are ſown in November; and, in this laſt caſe, the wheat is ripe in February, and the barley in March. At *Moſul*, the barley may be cut in the beginning of the month of May, and the wheat within forty days after. All different grains are ripe at Bagdad twenty-four days ſooner than at Moſul.

The Arabians pull up their ripe corn by the roots, but cut with a ſickle green corn, graſs, and whatever they intend as forage for their cattle. The indians uſe the ſame inſtrument in cutting their rice, and pruning their cocoa trees. Both nations have a very ſimple mode of ſharpening their ſickles. They pour water among a quantity of ſand, and rub the blade with this ſand till it is ſufficiently ſharpened.

In threſhing their corn, the Arabians lay the ſheaves down in a certain order, and then lead over them two oxen dragging a large ſtone. This mode of ſeparating the ears from the ſtraw is not unlike that of Egypt, of which I have

ſpoken in my deſcription of the manners of that country.

In Syria, the ſheaves are ſpread in the open fields ; and oxen drag over them a plank loaded with ſtones.

The Arabians being leſs ſuperſtitious than the Jews, make no ſcruple of ſowing a field with a mixture of different grains, whenever they ſuppoſe that this may be done with advantage.

CHAP. IV.

Of the Domeſtic Animals.

IN Arabia are abundance of all the domeſtic animals common in hot countries. The Arabians breed horſes, mules, aſſes, camels, dromedaries, cows, buffaloes, ſheep, and goats. In the fertile provinces, wild fowls are ſo plentiful that they are ſold at a trifling price.

Of all their domeſtic animals, it is well known that the Arabians put the greateſt value on their horſes. Of theſe they have two great branches, the *Kadiſchi*, whoſe deſcent is unknown, and the *Kochlani*, of whom a written genealogy has been kept for two thouſand years. The *Kadiſchi* are in no better eſtimation than our European

horſes,

horſes, and are uſually employed in bearing burthens, and in ordinary labour.

The *Kochlani* are reſerved for riding ſolely. They are highly eſteemed, and conſequently are very dear. They are ſaid to derive their origin from King Solomon's ſtuds. However this may be, they are fit to bear the greateſt fatigues, and can paſs whole days without food. They are alſo ſaid to ſhow uncommon courage againſt an enemy. It is even aſſerted, that when a horſe of this race finds himſelf wounded, and unable to bear his rider much longer, he retires from the fray, and conveys him to a place of ſecurity. If the rider falls upon the ground, his horſe remains beſide him, and neighs till aſſiſtance is brought. The *Kochlani* are neither large nor handſome, but amazingly ſwift: It is not for their figure, but for their velocity, and other good qualities, that the Arabians eſteem them.

Theſe *Kochlani* are bred chiefly by the Bedouins ſettled between *Baſra*, *Merdin*, and Syria, in which countries the nobility never chooſe to ride horſes of any other race. The whole race is divided into ſeveral families, each of which has its proper name: That of *Dsjulfa* ſeems to be the moſt numerous. Some of theſe families have a higher reputation than others, on account of their more ancient and uncontaminated

minated nobility. Although it is known, by experience, that the *Kochlani* are often inferior to the *Kadiſchi*, yet the mares at leaſt, of the former, are always preferred, in the hopes of a fine progeny.

The Arabians have indeed no tables of genealogy to prove the deſcent of their *Kochlani*; yet they are ſure of the legitimacy of the progeny; for a mare of this race is never covered unleſs in the preſence of witneſſes, who muſt be Arabians. This people do not indeed always ſtickle at perjury; but in a caſe of ſuch ſerious importance, they are careful to deal conſcientiouſly. There is no inſtance of falſe teſtimony given in reſpect to the deſcent of a horſe. Every Arabian is perſuaded that himſelf and his whole family would be ruined, if he ſhould prevaricate in giving his oath in an affair of ſuch conſequence.

A Chriſtian, having a *Kochlani* mare whom he wiſhes to have covered by a ſtallion of the ſame race, is obliged to employ an Arabian witneſs, who muſt watch the mare twenty days, to be ſure that ſhe has been defiled by the embraces of no common horſe. During all this time, ſhe muſt not ſee either horſe or aſs, even at a diſtance. When the mare produces her foal, the ſame Arabian muſt be preſent; and within the firſt ſeven days, a notorial certificate

of

of the legitimate birth of the foal is made. If there happens to be a crossing of the two breeds, the foal, whether the father or the mother be *Kochlani*, is always esteemed *Kadischi*.

The Arabians make no scruple of selling their *Kochlani* stallions like other horses; but they are unwilling to part with their mares for money. When not in a condition to support them, they dispose of them to others, on the terms of having a share in the foals, or of being at liberty to recover them, after a certain time.

These *Kochlani* are much like the old Arabian nobility, the dignity of whose birth is held in no estimation unless in their own country. These horses are little valued by the Turks. Their country being more fertile, better watered, and less level, swift horses are less necessary to them than to the Arabians. They prefer large horses, who have a stately appearance when sumptuously harnessed. It should seem that there are also *Kochlani* in *Hedsjas*, and in the country of *Dsjof*; but I doubt if they be in estimation in the dominions of the Imam, where the horses of men of rank appeared to me too handsome to be Kochlani. The English, however, sometimes purchase these horses at the price of 800 or 1000 crowns each. An English merchant

was

was offered at Bengal twice the purchaſe money for one of theſe horſes; but he ſent him to England, where he hoped that he would draw four times the original price.

There are two ſorts of aſſes in Arabia; the ſmaller or lazy aſs, as little eſteemed here as in Europe; and a large and high ſpirited breed, who are highly valued. Theſe latter are ſold at a high price. I thought them fitter for a journey than horſes are.

I have reaſon to believe, that, in Arabia, are ſeveral ſorts of camels. Thoſe in the dominions of the Imam are of a moderate ſize, and a light brown colour. Thoſe from *Nedsjeran* are large, lubbardly, and of a dark brown colour. The dromedaries of Egypt and Arabia have only one bunch upon the back; and, by ſuch as have not often ſeen them, can be diſtinguiſhed from camels only by an air of lightneſs, which makes them ſeem fitter for running. I never but once ſaw dromedaries with two bunches, and that was in a town in Natolia, to which thoſe I ſaw had been brought from the Crimea; but they were ſo large and lubbardly, that they ſeemed to me rather camels of a particular ſpecies, than dromedaries.

Buffaloes are to be found in all the marſhy countries of the Eaſt, and on the banks of the

rivers.

rivers. They are even more numerous than the common horned cattle. I have seen animals of this species in Egypt, at Bombay, near the Euphrates, the Tigris, the Orontes, &c. The female buffalo yields more milk than the common cow; and the male is as fit for the yoke as our oxen. His flesh is indeed inferior to that of the ox, being hard and ill tasted. European merchants are however obliged to use it in the countries where those animals are numerous. I believe that I have often eaten the flesh of a young buffalo without distinguishing it by the taste or appearance from our beef. The Arabians have a mode of forcing the female buffalo to yield more milk than she voluntarily does, which the ancient Scythians also practised with their mares. While one milks the cow, another tickles her.

The oxen and cows of Arabia have upon the shoulder, immediately above the fore-legs, a lump or bunch of fat; the bunch of the camel grows larger, or diminishes, as the animal becomes fatter or leaner. I could obtain no particular information concerning the instinct ascribed to these oxen, of forming into circular bodies, to defend themselves against beasts of prey. The story is so much the less probable, because the cattle of Arabia are distinguished by remarkably small horns.

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The Arabians have no meadows which might afford graſs for the feeding of theſe domeſtic animals. The country is too much parched for the graſs to become luxuriant enough to be uſed as hay. Straw, barley, and beans, are the articles of food upon which they nouriſh their cattle. The only herb they ſow expreſsly for this purpoſe is a ſort of bean or *phaſeolus* ; the Egyptians, whoſe country is better watered, ſow trefoil for the ſame uſe. The camel eats the moſt ſtunted and withered roots. In Arabia, however, he lives chiefly on herbs of the gourd ſpecies, which abound in the drieſt countries.

SECT.

SECTION XXIX.

NATURAL HISTORY OF ARABIA.

CHAP. I.

General Reflections on the Natural History of Arabia.

ONE principal object which it became our party of travellers to keep in view, was undoubtedly the examination of the natural productions of the country through which we travelled. Every member of our company having had his particular task assigned to him, the investigation of subjects of natural history was particularly appropriated to the late Mr Forskal. His well known activity, abilities, and ardour for the cultivation of science, afforded the public room to expect from him numerous discoveries in the natural history, as well of Egypt, as of Arabia; countries which he had time to examine before his premature death. But, our hopes have been in part disappointed, by the concurrence of differ-

ent unfavourable circumſtances, which it may be proper to give an account of here, both in excuſe for the deficiency of this article, and as an encouragement to future travellers to perfect what was ſo ſucceſsfully begun by our deceaſed friend.

The time preſcribed for our continuance in the Eaſt was ſhort in the whole; and an unforſeen delay in Egypt farther abridged that portion of it which we had deſtined to be ſpent in Arabia. In conſequence of this circumſtance, we had no more time for examining the natural hiſtory of Arabia than the ſix months between the end of December 1762, and the beginning of June 1763, at the laſt of which periods Mr Forſkal died. Hence many objects could be only curſorily obſerved. Beſides, the frequent indiſpoſition of ſome or other of our party obliged us often to ſeparate; and a reaſon of this nature hindered Mr Forſkal from ſeeing Mount Sinai, and the productions of that part of Arabia Petræa.

The climate and ſoil of ſeveral of the countries which we viſited are leſs favourable, than is commonly ſuppoſed, for the increaſe of vegetables and animals. The ſoil of Arabia is, through a great part of that country, dry and ſandy, produces no plants, and is therefore unfit for the nouriſhment of animals. Here the na-

turaliſt

turalist finds but few objects to observe; and of such a country the natural history can never be extensive. In Arabia, likewise, the heat of the sun is so intense, that the flowers no sooner blow than they are withered; and if the botanist, attentive to a number of plants at once, misses the precise moment when any one which is new to him is in flower, he can have no subsequent opportunity of examining it till the ensuing season.

This inconvenience might be avoided by observing the plants in gardens. But there is perhaps no country in the world where gardening is so much neglected as in Arabia. There is hardly a single small garden in the neighbourhood even of the greatest towns. At Beit el Fakih there is only one, which was formed by an old Dola. The Arabians, a simple frugal race, content themselves with the plainest food, without taking pains to furnish themselves with a variety of dishes. What seems to give them an aversion for the culture of gardens is the long droughts, which last sometimes for more than a year, and destroy every sprout of vegetation, together with the ravages of the grasshoppers, which complete the devastation of the fields. The Banians, being by their religion confined to a vegetable diet, plant great quantities of pulse; but these are mostly of species that are natives of India.

India, and by confequence already known to botanifts.

Befide thefe phyfical obftacles to the inveftigation of the natural hiftory of the Eaft, there is another, arifing from the moral character of the people who inhabit thefe regions. The Arabians, an ignōrant, covetous, and jealous race, cannot comprehend how the Europeans fhould be prompted by mere curiofity to expofe themfelves to fo much danger and fatigue. They afcribe to them a motive of intereft, the defire of difcovering hidden treafures, with great fkill in the fearch. The idea generally prevalent among them, of the wealth of travellers, makes a curious perfon run a great rifk of being plundered by vagabond robbers. Mr Forfkal, efcaping once with difficulty out of the clutches of a band of thefe robbers in Egypt, and being once plundered by another party, was obliged to ceafe from his fcientific excurfions. He found means, indeed, to have plants gathered for him, by an Arabian, in the neighbourhood of Kahira. But the naturalift makes his obfervations beft upon living plants, in their native fituations.

Our friend was luckier, in this refpect, in Yemen, where the fafety of a ftranger is better fecured by the laws, and the manners of the people of the country. The Arabians in Yemen were

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ſo far from offering him any interruptions in his purſuits, that both men and women, of all ranks and ages, appeared to take pleaſure in bringing, pointing out, and naming to him all their indigenous plants. A people living the life of ſhepherds, and of huſbandmen, like the Arabians, who ſpend almoſt all their time in the open fields, naturally acquire a taſte for botany, and a degree of ſkill in its reſearches. But, in order to obtain the aid, and even the friendſhip of theſe good people, he was obliged to conform to their manners, and to content himſelf with their ſcanty cheer. A life of ſuch abſtinence and fatigue, too ſevere for a perſon brought up in European habits, undoubtedly contributed to ſhorten the days of our friend.

In ſpite of all theſe obſtacles, Mr Forſkal's ardent induſtry was ſucceſsful beyond our hopes. It is inconceivable in what a ſhort time he diſcovered and made deſcriptions of full three hundred ſpecies in the animal kingdom, and of more than eight hundred in the vegetable. This number might have been yet more conſiderable, had he not laid it down as a rule to himſelf, to deſcribe nothing which he had not examined with the moſt ſcrupulous exactneſs. For this reaſon had he put off, till he ſhould be at more leiſure, the examination of a large collection of inſects and ſhells. With the ſame intention, he had preſerved

preſerved, in ſpirit of wine, a great many fiſhes and amphibious animals. But the reader will recollect the fate of this collection, when our goods were inſpected at the cuſtom-houſe at Mokha, as above related.

After my return to Europe, I was intruſted with the taſk of publiſhing my friend's poſthumous papers. I then diſcovered a new loſs which natural hiſtory had ſuffered by his death. He had been accuſtomed to write down his obſervations on ſmall detached pieces of paper, which could not eaſily be preſerved together. It is true, I found 1800 of theſe billets, which I endeavoured to reduce into order. But I could not help inferring from the chaſms here and there, that many of them were loſt. Whether it be or be not ſo, I have, however, preſented to the public all that I could recover, in two Latin works, intituled, *Deſcriptiones Animalium*, *4to*, *Hafniæ*, 1775; and *Flora Arabica*, *4to*, *ib.* 1775.

Theſe two works, written in Latin, and in the manner and arrangement of *Linnæus*, are intended particularly for the uſe of the learned naturaliſt. To gratify readers of all claſſes, I ſhall here inſert the moſt curious particular of the information contained in thoſe works, and ſuch as will ſerve to give the beſt ideas of the productions, common or peculiar, of the countries which we

traverſed.

traverſed. Although natural hiſtory was not my province, I had occaſion to obſerve tranſiently many things reſpecting it. I ſhall, therefore, intermingle my own remarks, without diſtinguiſhing them as ſuch; for the greater part of the whole is Mr Forſkal's.

CHAP. II.

Climate and Soil of Arabia.

A COUNTRY, ſuch as Arabia, extending from the 30° to the 13° of northern latitude, and, by conſequence, ſituate partly between the tropics, will be naturally ſuppoſed ſubject to a very hot climate. In ſome provinces of Arabia, the heat is exceſſive. But, in this country, as in moſt others, the varying degrees of elevation, the relative ſituations of places, and the nature of the ſoil, occaſion conſiderable varieties of temperature.

Before a perſon can underſtand theſe varieties, it is neceſſary that he ſhould have a juſt idea of the phyſical circumſtances of Arabia. This country may be conſidered as a pile of mountains, encircled with a belt of flat, dry, and ſandy ground. Towards the north and the continent, this belt is formed by the deſarts of Syria,

ria, and Arabia Petræa. The plains called *Tehama* by the Arabians, and extending from the sea-shore to the hills, bound Arabia on those sides on which it is washed by the waters of the Red Sea, of the Eastern Ocean, and of the Persian Gulph.

In these desarts, diversified here and there only by bare rocks, and in these flat plains, there is nothing to soften the force of the sun's rays, but all vegetables are burnt up, and the soil is every where reduced to sand. The drought is so extreme, that whole years will pass without rain; and the torrents which fall from the hills are lost among the sands long before they can reach the sea. Were it not for these river-waters, which being swelled in the rainy season, are drained off to fertilize the lands, the husbandman would be unable to raise even those scanty crops which his harvests at present afford. By observations made with good thermometers, we found, that in these plains, as, for instance, at Loheya, Mokha, and Maskat, the heats were as intense as in any other hot country whatever.

In the interior country, the temperature of the atmosphere is very different. The great ranges of lofty mountains attract vapours; and these falling down in plenteous rains cool the air, and quicken vegetation. The cold occasion-

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ed by the height of the country, produces falls of ſnow; but this never lies long upon the ground. While the inhabitants of the plains ſuffer by heat, thoſe of the hills are obliged to wrap themſelves in pellices. We were aſſured that there was ice on ſome of the hills, and that, at Sana, which lies among the hills in the interior country, there was ſometimes froſt.

The poſition of theſe mountains in the middle of a peninſula, occaſions likewiſe another phenomenon that is equally obſervable in the peninſula formed by the Ganges, which is in the ſame manner interſected by mountains. The rainy ſeaſons, which are regular in the countries between the tropics, are, by this peculiarity of ſituation, diverſified here. Weſtward, in Yemen, the rainy ſeaſon is of great ſervice to the country; for it comes on in the month of June, and terminates in the middle of September; in which months the heats are moſt violent, and the earth and its inhabitants in the greateſt need of ſuch refreſhment. In the eaſtern part of theſe mountains, on the ſide of Maſkat, thoſe rains fall between the middle of the month of November and the middle of February. In *Hadramaut* and *Oman*, to the ſouth, the rainy ſeaſon laſts from the middle of February to the middle of April. It ſhould ſeem, therefore, that the rains make the tour of the peninſula

every feafon, as impelled by the prevalent winds. In the Tehama of Yemen, we heard alfo of a rain in fpring, the period of which is uncertain, but on which the fuccefs of the harvefts depends.

Thefe regular rains render the vallies lying among the mountains fertile and delightful. The Highlanders, who breathe a fine frefh air, are handfome, healthy, and brave. Another advantage which the Arabians owe to the fituation of their country, is, that it affords them at the fame time the productions of different climates. In the plains, feveral vegetables tranfplanted from India thrive well enough, and many of the animals of hot countries multiply there. The mountains produce the plants and animals of temperate climates. Arabia may thus be regarded as an affemblage of different climates, the refpective advantages of which are all to be found in the tract lying between the Red Sea and the Perfian Gulph.

The nature of the winds differs, in Arabia, with the point of the compafs from which they blow, and the tract over which they refpectively pafs. The fame wind is, in different places, dry or moift, according as it blows over the ocean, or over defarts. On the fhores of the Perfian Gulph, the fouth-eaft wind is accompanied with a degree of moifture which, when the heat is intenfe,

intenſe, occaſions violent ſweatings ; the north-weſt, paſſing over the great deſart, is more torrid, but leſs diſagreeable ; this laſt wind heats metals in the ſhade, as if they were expoſed to the ſun ; and its heat, ſuddenly added to that of the atmoſphere, often ſuffocates men and other animals. The Arabians, when they travel, carry with them garlic and dried grapes, for the purpoſe of reviving ſuch perſons as may fall down fainting, from the effect of theſe hot blaſts.

Notwithſtanding its torrid qualities, this north-weſt wind ſerves to cool their liquors for the Arabians, in the middle of Summer. In order to this, they put their water into *bardaks*, or unglazed pots, made of a ſort of porous earth ; and then, having theſe pots in a place expoſed to the current of this hot wind, the water is thus rendered very cool ; a circumſtance well-known in hot countries, and at preſent aſcribed by naturaliſts to the effects of ſudden evaporation.

Another wind, of a more dangerous nature, is the famous *Sam*, *Smum*, or *Samiel*, which ſeldom blows within Arabia, but frequently upon its frontiers. This wind prevails only on the confines of the great deſart, where the agitation of the air forms a current for the vapours which are raiſed by the heat of the ſun from that parched territory. The places the moſt expoſed to this

deſtructive

deſtructive wind, are the banks of the Euphra tes, and ſometimes the environs of Mecca, when the north wind blows from the deſart. It is not unknown in Perſia, on the borders of thoſe arid plains; and it is ſaid to have been felt in ſome places in Spain, near the vaſt tracts of deſart ſands which deform that fine kingdom. The effects of the *Smum* are inſtant ſuffocation to every living creature that happens to be within the ſphere of its activity, and immediate putrefaction of the carcaſes of the dead. As a ſimilar rapidity of putrefaction has been obſerved to take place upon bodies deprived of life by thunder, or by the electric ſhock, it has been conjectured, that electrical matter, which is very generally diffuſed through nature, might be the cauſe of the peculiarly noxious qualities of this wind. The Arabians diſcern the approach of the Smum by an unuſual redneſs in the air; and they ſay that they feel a ſmell of ſulphur as it paſſes. However this may be, the only means by which any perſon can preſerve himſelf from ſuffering from the noxious blaſts, is, by throwing himſelf down with his face upon the earth, till this whirlwind of poiſonous exhalations has blown over; which always moves at a certain height in the atmoſphere. Inſtinct even teaches the brutes to incline their heads to the ground on theſe occaſions.

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The other meteors of Arabia are common to it with all other hot countries. A clear ſky, ſeldom obſcured by clouds, renders ſtorms very unfrequent in the plains. The air diſcharges its electric matter in globes of fire, and by the phenomena called ſhooting ſtars, which are not unfrequent, and of conſiderable bulk. In the moſt acid tracts, near the ſea, the dews are ſingularly copious. But, notwithſtanding this humidity, the air is ſo pure, that the inhabitants ſleep in the open air; I never ſlept ſounder than where I found my bed all wet with dew in the morning. There are, however, places where one dares not ſleep in the open air for fear of being ſtruck with a palſy. By long experience the inhabitants of thoſe parts have learned what precautions to take, and theſe are always peculiarly neceſſary to an European unaccuſtomed to the climate.

Arabia enjoys the proſpect of almoſt conſtant verdure. Not but that moſt of the trees ſhed their leaves, and the annual plants wither and are re-produced. But, the interval between the fall of the leaf in one year, and the re-production of new leaves for the next, is ſo ſhort, that the change is hardly obſervable. Continual verdure is peculiar to thoſe countries in which there are no froſts, but a rainy ſeaſon inſtead of our winter.

From

From the ſingular local ſituation of Arabia, the inequalities in the nature of its lands may, without farther information, be inferred. Theſe inequalities are indeed very remarkable. On one ſide are frightful deſarts, and on the other fertile and delightful vales. The ſandy belt which encircles this peninſula is almoſt entirely barren, and preſents one unvaried picture of deſolation.

This belt, denominated Tehama, as has been ſeveral times mentioned, begins at Suez, and extends round the whole peninſula, to the mouth of the Euphrates. Its breadth varies; it is, however, for the moſt part, about two days journey from the ſea-ſhore to the riſe of the hills; at leaſt this is the breadth of the plain adjacent to the Red Sea. It bears every mark of having been anciently a part of the bed of the ſea. Its bottom ſoil is a greyiſh clay, with a large proportion of ſand, and having marine exuviæ interſperſed to a great diſtance from the ſea-ſhore. It contains large ſtrata of ſalt, which in ſome places even riſe up into hills. Its regular inclination towards the ſea indicates that it has emerged gradually. The ſmall eminences upon the confines of this plain are compoſed of calcareous ſtones, having a blackiſh appearance, and ſeeming as if they were burnt by the ſun. The adjoining hills contain ſchiſtus and baſaltes;

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in this differing greatly from the ſtrata of the hills on the oppoſite coaſt of Egypt, and from thoſe of Arabia Petræa, which are chiefly made up of granite.

The ſea, no doubt, ſtill continues to recede; and the Tehama is on that ſide gradually extending its limits. The banks of coral are ſtill increaſing, and coming nearer to the ſhore, ſo as to render the navigation of the gulph every day more and more dangerous. The ſand accumulated by the billows gradually fills up the intermediate ſpace, and joins theſe beds of coral to the continent, as appears from ſome recent inſtances. Hiſtory alſo records proofs of this gradual receſſion of the waters; and mentions, as ſea-ports, ſeveral places which are at preſent inland, without noticing the preſent maritime towns, which muſt undoubtedly be of later origin than the formation of the land on which they ſtand.

Such a conqueſt over the watery element promiſes, however, little advantage to man. Theſe newly formed lands are ungrateful and barren. Nor can any better be ſanguinely hoped of the future; ſince the territory of the Tehama has remained for ſo many ages unchanged in its nature. Mr Forſkal fancied that he could diſtinguiſh a ſimilarity between the ſoil of *Hedsjas* and that of Egypt, from which he inferred, that the

the ſterility of the former was owing to the want of water. But he was certainly miſtaken; for the ſoil of Egypt is formed of the ſediment of the Nile, but that of Hedsjas of the remains of the bed of the ſea. The calcareous ſtone of the hills of this latter province is, however, decompoſed into a blackiſh earth, which in time becomes fit to bear ſome coarſe vegetables.

In the Highlands of Arabia, there are as great diverſities of ſoil as in moſt other cultivated countries. The moſt general character of the ſoil on theſe ſchiſtous hills is clay mixed with ſand. But the figure of the hills is unfavourable to their fertility. They are commonly ſo craggy and precipitous, as to afford neither room nor ſoil for vegetable-productions, the good earth being continually waſhed away by the waters. Theſe circumſtances have likewiſe the effect of rendering the culture of ſuch places extremely difficult and expenſive. Terraces are neceſſary to be formed; of which indeed the conſtruction is ſometimes facilitated by the piles of baſaltes naturally caſt into regular pentagonal figures, which are broken, from time to time, from the rocks, and ſerve as materials for the walls.

Arabia is a country intereſting in many reſpects; but is, in general, neither rich nor fer-

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tile. The laborious life, and indifferent fate of its inhabitants, are ſufficient proofs of this truth. If it was called *Happy* by the ancients, it was only by the value and the novelty, not by the abundance of its productions, that it could merit this name.

CHAP. III

Arabian Quadrupeds.

SPEAKING of the agriculture of the Arabians, I had occaſion to mention their domeſtic animals. Of thoſe, ſome appear to be originally natives of the country, for they are not common through the other regions of the eaſt; they retain their primary inſtincts in higher perfection, and are more eminently diſtinguiſhed by ſtrength and beauty here than elſewhere. Such are the horſe, the aſs, the camel, and perhaps too the ox. The camel, by its power of enduring thirſt, and its containing a reſervoir for water in its bowels, ſeems naturally deſtined for an inhabitant of the deſart. Its hoof is formed to tread on burning ſands; and the cartilaginous texture of its mouth enables it to feed on the hard and prickly plants of thoſe parched plains.

The aſs, eſpecially, ſeems to be a native of Arabia. Here are a ſpecies of aſſes, which, in beauty, vigour, and ſpirit, are no contemptible rivals to the horſe. The inhabitants ſpeak likewiſe of a wild animal, called *Djæar*, of the ſame ſize and ſhape as the aſs, the fleſh of which is excellent food.

This animal is probably a wild aſs, who, in conſequence of living in a ſtate of independence, acquires ſome varieties of form, which the Arabs, in their unſkilfulneſs in natural hiſtory, miſtake for the characteriſtics of a different animal.

The Arabians give the name of *Bakar Uaſch* to an animal which we did not ſee, but of which their vague deſcription can be referred only to the wild ox. They ſpeak of another animal of the form of an ox, which is deſtitute of horns, and feeds only by night.

On the lofty hills of Arabia Petræa, are rock-goats. The plains are ſtocked with *gazelles*; and this beautiful creature is ſo common, that the Arabian poets draw from it many of their alluſions and ſimilitudes. The hare is not a common animal here, and is to be ſeen only in ſome mountainous parts. In the ſandy tracks are numbers of thoſe little animals called *Jerboa's*, Pharaoh's rats, whoſe fleſh the Arabians eat without any diſlike. The peculiarity in the

the ſtructure of the hinder feet of theſe animals, and their manner of leaping, which have induced our naturaliſts to give the ſpecies the name of *Mus Jaculus*, are well known.

In the foreſts, in the ſouth of Arabia, are monkies without tails, whoſe back parts are bare and red. I ſaw theſe animals in troops of ſome hundreds. Other travellers have met with them in thouſands on the hills of Aden. Theſe creatures are docile, and eaſily learn any trick which is attempted to be taught them. On this account numbers of them are exported to Egypt, where jugglers exhibit them to the people.

Of carnivorous animals, the moſt hideous and formidable is the *Hyæna*, who attacks men and beaſts with the ſame ferocity. This fierce and ſolitary animal inhabits the caverns of the deſart mountains of Arabia Petræa, and is alſo common round the ſhores of the Perſian Gulph. The hyæna marches out only at night, in that ſeaſon when the inhabitants of the country ſleep in the open air, and often carries off children from beſide their parents.

As the domeſtic animals on the ſouthern coaſt of the Perſian Gulph are chiefly fed upon fiſhes, the hyæna is ſometimes obliged to content himſelf with the ſame food. On my return into Europe, I ſaw in Denmark one of

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thefe animals alive, in the king's collection of wild animals.

The leopard, reckoned by Mr Forfkal among the carnivorous animals, is perhaps the fame as the panther, (*Felis pardus Linnæi*); the more probably fo, as he gives it the Arabic name of the panther, *Nemer*. However, the ounce or fmall panther, named in Arabic *Fath*, is ftill more common than the large one; neither is it regarded with any fort of terror in Arabia, where it carries away cats and dogs, but never ventures to attack men.

Wild boars, wolves, and foxes, are to be found in Arabia; but the moft common carnivorous animal is a fort of wild dog, more like the fox than the houfehold-dog, and named by the Turks *Tfchakal*, by the Arabians *El Vavi*. This animal, common through all the countries of the Eaft, is fo well known, that I need not here add any thing concerning its figure and manners.

Mr Forfkal names feveral other animals of which he knew nothing, except what he gathered from the indiftinct accounts of the natives; and fome others of which he could only learn the Arabian names. As fuch flight notices cannot enlarge the knowledge of nature, I fhall not repeat them here. The moft fingular of thofe animals, which we knew only by hearfay,

hearſay, is one ſaid to reſemble a cat, to live upon the hills, to feed on graſs, and to be a moſt delicate article of food.

CHAP. IV.

Of the Birds of Arabia.

If we had opportunities of examining but few quadrupeds, we were not more fortunate in reſpect to birds. Not that Arabia is deficient in variety of ſpecies; on the contrary, its productions are ſufficient to nouriſh a prodigious number: But a traveller haſtening through a country, has it ſtill leſs in his power to acquaint himſelf with the inhabitants of the air than with thoſe of the earth. One cannot ſee many birds, or obſerve them at leiſure, unleſs among people who are fond of fowling, and who, as they ſeek for game and ſell it, bring to the curious ſuch birds as they have caught or killed. and are able to give ſome account of their reſpective names and inſtincts.

In Arabia we had no ſuch advantage. The Arabians deſpiſe the uſe of wild fowl, and regard neither the amuſement nor the exerciſe of fowling. I thought that I could diſcern two cauſes of their averſion for a diverſion which the

the ſavages of the north purſue with extreme fondneſs. A people who are naturally ſober and frugal, and live in a climate where the uſe of animal food is injurious to health, cannot be fond of game. The precepts of the Muſſulman religion muſt alſo diſguſt the Arabians at the purſuit of wild animals, eſpecially of birds. A hunter loſes his labour, and his prey becomes impure, if he has but neglected the repetition of one ſhort prayer when he killed the animal; if it has not loſt the juſt quantity of blood required by the law; if the bird ſtruggled with any remains of life after it was ſhot; or if it fell upon a place which was either inhabited, or in any manner defiled. We ſaw no other birds, therefore, than thoſe which we killed ourſelves, or thoſe which we could obſerve while they were at liberty.

In the fertile countries of Arabia, tame fowls are very plentiful, and all ſorts of poultry are bred in great abundance. The pintado is not domeſtic; but theſe birds inhabit the woods in ſuch numbers, that children kill them with ſtones, and then collect them to be ſold in the towns. The pheaſant is likewiſe a native of Arabia, and is found in great plenty, in the foreſts of Yemen, as well as the wood-pigeon, and ſeveral other varieties of the pigeon ſpecies. In the plains of the ſame province, the grey partridge.

ridge, the common lark, and a ſort of white crane, having the under part of the belly of a beautiful red, are alſo to be ſeen here.

So dry a country as Arabia cannot be ſuppoſed to afford a great variety of water fowls. However, in places where there was water, we found a beautiful variety of the plover, and ſometimes ſtorks. Sea-fowls, which live upon fiſh, are numerous on the coaſts of the Red ſea, becauſe this gulph is very deep, and copiouſly ſtored with fiſhes. Beſide ſome ſorts of ſea-maws, we ſaw in an iſle of the Red ſea pelicans, who had built neſts and laid eggs as large as thoſe of the gooſe.

The deſarts of Arabia are not without oſtriches, which are called by the inhabitants *Thar Edsjammel*, the camel bird. I did not underſtand that the Arabians take this bird young, and tame it. One which I ſaw at Loheya was from Abyſſinia. A beautiful lapwing, called by the Arabians *Hudhud*, is alſo common on the ſhores of the Perſian Gulph. Some Arabians have been perſuaded, by a fabulous tradition, that the language of this bird may be underſtood.

Eagles, falcons, ſparrow-hawks, and the Egyptian vulture, (*Vultur Petenopterus Linnæi*), are birds of prey to be met with in Arabia. The laſt of theſe is very ſerviceable in the country; clearing the earth of all carcaſes, which corrupt very rapidly,

rapidly, and are very noiſome in hot countries. He alſo deſtroys the field mice, which multiply ſo prodigiouſly in ſome provinces, that, were it not for this aſſiſtance; the peaſant might ceaſe from the culture of the fields as abſolutely vain. Their performance of theſe important ſervices induced the ancient Egyptians to pay thoſe birds divine honours; and even at preſent it is held unlawful to kill them, in all the countries which they frequent.

In ſeveral countries in the eaſt, as alſo in Arabia, there is another bird, not leſs beneficial to the inhabitants. It is thought to be a native of *Koraſan*, for it comes annually into Arabia, in purſuit of the ſwarms of locuſts, of which it deſtroys incredible numbers. It is called *Samarman* or *Samarmog*. Mr Forſkal ranks it among the thruſhes, and calls it *Turdus Seleucus*. The ſervices done by this bird, in countries expoſed to the ravages of thoſe inſects, have given riſe to ſeveral ridiculous and ſuperſtitious practices in Syria. It is thought to be attracted from *Koraſan* by water, which is, for this end, brought from a diſtance with great ceremony, and preſerved in a ſtone reſervoir on the top of the tower of a moſque. When this water fails, the inhabitants of Moſul are in deſpair. But as this bird's inſtincts prompt it not only to feed on locuſts, but to kill as many of them as poſſible

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it naturally follows these insects in the course of their passage.

We heard much talk of two species of birds, which are highly valued by the Arabians, and are called *Salva* and *Sumana*. We could discover nothing concerning the generic character of the latter; but we heard enough of the *Salva* to enable us to understand that it is the rail, a bird of passage which frequents a small district in Arabia. As to quails, we received no evidence of their being birds of passage; nor is it probable that this bird should traverse desarts where no subsistence is to be found.

The Arabians likewise named to Mr Forskal several other birds, which he never could see, and consequently could not ascertain their genus, such as the *Achjal*, famous for two beautiful feathers, with which the Highlanders adorn their bonnets, and to preserve which uninjured, the bird, it seems, leaves a hole in its nest. Another, the *Thaer el Hind*, rare and remarkable for its gilded plumage, is sold very dear in Arabia. Its name seems to indicate that it is a bird of passage, which is supposed to come from India.

CHAP. V.

Of Amphibious Animals and Fishes.

IN the Arabian ſeas, we never met with the ſea-tortoiſe; the land-tortoiſe is more common; the peaſants bring the latter, by cart-loads, to the markets of ſeveral towns in the eaſt. The eaſtern Chriſtians eat theſe animals in Lent, and drink their blood with great reliſh.

We ſaw ſaw ſeveral ſorts of lizards, of which the only dangerous one was that called by the Egyptians *Gecko.* It is ſaid that the ſaliva of this creature, falling upon victuals, infects the perſons who eat them with the leproſy.

There are in Arabia ſeveral ſorts of ſerpents, the bite of which is often mortal. But the innocent are as numerous as the dangerous ſerpents. Of ſome the bite occaſions only a diſagreeable itching, which the Arabians cure by applying the leaves of the caper-tree to the wound. In general, life is endangered only by the bite of ſuch ſerpents as have a diſtinct row of teeth larger than the reſt of the teeth. The Arabians in Egypt are acquainted with this law in the ſtructure of reptiles, and play ſafely with ſerpents, after pulling out the long teeth, which

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ſerve to conduct the poiſon. In Arabia, the only ſerpent that is truly formidable is that called *Baetan*, a ſmall ſlender creature, ſpotted black and white; its bite is inſtant death, and the dead body is ſwelled by the poiſon in a very extraordinary manner.

Mr Forſkal diſcovered in the Red Sea ſeveral ſorts of Ray-fiſhes which are unknown in Europe. That ſea is in general ſtored with a great variety of fiſhes; and I was told by my friend, that in the ſhort paſſage between Suez and Jidda, he obſerved more than a hundred new ſpecies, only a part of which he could rank among the known genera. He was obliged to form four new genera, which he named *Salaria Scarus*, *Signanus*, and *Acanthurus*. A new torpedo which he met with, appeared ſo different from that already known, that he was induced to claſs it as a particular genus.

Among the new ſpecies are ſome belonging to genera which are found alſo in our ſeas; ſuch are ſeveral cod-fiſhes hitherto unknown; new ſpecies of mackerels, mullets, ſcari, perches. &c. Others of theſe ſpecies belong to genera peculiar to the ſeas adjacent to hot countries, ſuch as the *Chætodon* and the *Sciaena*.

In our paſſage over the Red Sea, we ſaw troops of ſlying fiſhes, which roſe from time to time above the ſurface of the water; but we diſcovered

covered no flying ſerpent in the courſe of our voyage; although the Arabians give this name to a ſerpent which ſhould rather be called the leaper. This ſerpent fixes himſelf by the tail to a low branch of a tree, and then giving himſelf an impetus, by means of his elaſtic tail, ſprings from branch to branch ſucceſſively, till he reaches the top.

The Arabians inhabiting the ſhores of the Red Sea live almoſt entirely on fiſhes, as I have already had occaſion to mention, and even ſuſtain their cattle with the ſame food. Although fiſhes are ſo plentiful, yet a living fiſh is ſeldom to be ſeen among them. For fear of violating ſome precept of the Muſſulman law, the fiſhermen kill all their fiſhes before they bring them on ſhore.

CHAP VI.

Inſects and Shells

THE locuſts have a great influence on the condition of the inhabitants of Arabia, and of ſeveral other countries in the eaſt; and, therefore, I ſhall ſpeak of this inſect at a length which others do not merit. We, however, did not find the numbers ſo great as they are commonly ſuppoſed to be in Europe.

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In Egypt I ſaw once only a cloud of locuſts, which was brought by a ſouth-wind from the deſarts of Lybia; the locuſts fell in prodigious quantities on the roofs of the houſes, and in the ſtreets of Kahira. I ſaw no more of them, till at Jidda, in November 1762, a large cloud of locuſts was driven over the city by a weſt-wind. The cloud came from the other ſide of the Arabic Gulph; and, therefore, many of the inſects muſt have been drowned in their paſſage. In the month of July following, we found a ſmall quantity near mount *Sumara*, which ſeemed to have ſpent the ſeaſon in Arabia. Theſe ſwarms often croſs the Red Sea a ſecond time, and return to Egypt, the upper part of which adjoining to the deſarts of Lybia, ſeems to be the cradle of theſe animals. I ſaw clouds of them in Perſia, and Syria; where, in the quarter of Moſul, I found neſts of theſe inſects, which a careful police might in a great degree deſtroy. Small locuſts, of the ſize of a fly, grow with amazing rapidity, and attain their natural ſize within a few days.

There are undoubtedly various ſpecies of this inſect, which have not as yet been ſufficiently diſcriminated. Mr Forſkal calls the locuſt which infeſts Arabia *Gryllus Gregarius*, and thinks it to be different from that which is called by Linnæus *Gryllus Migratorius*, and which is a native of

of the defarts of Tartary, from which it paffes through the neighbouring countries, into Poland and Germany. The *Gryllus Gregarius* merits this denomination; for the locufts of this fpecies appear to act in concert, and to live and travel in fociety. Thofe which remain after the departure of the great body are only irregular ftragglers.

The Arabians diftinguifh feveral feparate fpecies of this infect, to which they give particular names. But thefe names are not expreffive of any qualities in the nature of the animal; as they refpect only the delicacy afcribed to its flefh. They give the name *Muken* to the red locuft, which is efteemed fatter and more fucculent than any of the others; they likewife eat the light locuft; but abftain from another, called *Dubbe*, becaufe it has a tendency to produce diarrhœa.

All Arabians, whether living in their native country, or in Perfia, Syria, and Africa, are accuftomed to eat locufts. The Turks, on the contrary, have an averfion for this fort of food. If the Europeans exprefs any thing of the fame averfion, the Arabians then remind us of our fondnefs for oyfters, crabs, and lobfters. A German, who had long refided in Barbary, affured us, that the flefh of this infect tafted like

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.ne ſmall ſardine of the Baltic Sea, which is dried in ſome towns of Holſtein.

We ſaw locuſts caught, and put into bags, or on ſtrings, to be dried, in ſeveral parts of Arabia. In Barbary, they are boiled, and then dried upon the roofs of the houſes. The Bedouins of Egypt roaſt them alive, and devour them with the utmoſt voracity. We ſaw no inſtance of unwholeſomeneſs in this article of food; Mr Forſkal was indeed told, that it had a tendency to thicken the blood, and to bring on melancholy habits. The Jews in Arabia are convinced, that the fowls, of which the Iſraelites ate ſo largely in the deſart, were only clouds of locuſts,—and laugh at our tranſlators, who have ſuppoſed that they found quails where quails never were.

The ſwarms of theſe inſects darken the air, and appear at a diſtance like clouds of ſmoke. The noiſe they make in flying is frightful and ſtunning, like that of a water-fall. When ſuch a ſwarm falls upon a field, it is waſted, and deſpoiled of its verdure. The pulſe and date-trees ſuffer greatly from the locuſts; but corn, either ripe or nearly ſo, is too hard for their uſe, and they are obliged to ſpare it.

A ſmall inſect named *Arda*, of the bulk of a grain of barley (*Termes fatale, Linn.*) is another ſcourge of Arabia, and of hot countries in general.

ral. On account of fome general refemblance, many travellers reprefent this infect as an ant, and fpeak of it under this name. Its inftinct difpofes it to travel only by night, through a fort of galleries, which it forms, as it proceeds, of fat earth. After reaching the end of its journey, it corrodes and deftroys every thing, victuals, clothes, and furniture. We found an army of thefe in our chamber, for the firft time, at Beit el Fakih. We immediately demolifhed the galleries which they had formed; but they, without being difcouraged, or terrified at our prefence, renewed their work in the night, with fingular obftinacy, fo that we had much ado to rid ourfelves of them. They live and work together like ants.

The *arda* is alfo deftructive to trees, the fweetnefs of whofe leaves and fruits gratifies its tafte. Thefe infects fix upon trees of this character, and extend their galleries from the root to the top. The inhabitants of the country have no other means for preferving their gardens from utter ruin, except to furround the trees with fheep's dung, the fmell of which the arda cannot endure.

There are in Arabia many ants, but moft of them are harmlefs as our's. From among thefe, however, are to be excepted two fpecies, one of which becomes troublefome by the voracity with

which

which it attacks victuals, unlefs driven away by the odour of camphor; the other's bite is little lefs painful than that of the fcorpion; but neither is it more deadly.

A fort of *fcolopendra* likewife torments the inhabitants of this country, and affects thofe on whom it fixes with burning pains. This infect fixes all its feet into the flefh, fo that it is impoffible to rid one's felf of it otherwife than by fucceffively burning all the parts affected with a hot iron. The cuttle-fifh is dangerous to fwimmers and divers, of whom it lays hold with its long claws. Thefe do not wound, but produce fwelling, internal pains, and often an incipient paralyfis.

Among the *Tenebriones* is one fpecies which deftroys reeds. Probably this fmall infect attacks likewife the ftalks of corn, in which is obferved a farina, which ferves to diffufe the eggs of this infect through houfes. This little animal is therefore one of the moft troublefome infects in the country. The women of Arabia and Turkey make ufe of another tenebrio, which is found among the filth of gardens. As plumpnefs is thought a beauty in the eaft, the women, in order to obtain this beauty, fwallow, every morning and every evening, three of thofe infects fried in butter. The Red Sea is full of marine infects; *Priapi*, *Salba*, *Fiftulares*, *Medufa*, &c. Mr Forfkal became more and more convinced,

in the courſe of his obſervations, that the immenſe numbers of theſe animals contribute to produce the refulgence which is perceived at night in ſea-water. This inſect ſeems to be an animated phoſphoric body.

We obſerved a great many crabs, ſome of which were ſpecies peculiar to the Arabic gulph. The ſhells are not leſs numerous; and ſome of them of rare ſpecies. The moſt beautiful is a *Pinna*, the colours of which are ſuperb; but this ſhell is very brittle. The inhabitants avail not themſelves of this plenty of marine productions, which might afford them excellent food. Muſſulmans in general eat very little fiſh, and appear to have a particular averſion for crabs and ſhell-fiſh. On the contrary, the oriental Chriſtians, who are confined to long and rigid faſts, make up to themſelves for their abſtinence from fleſh, by the frequent uſe of ſuch meats as theſe. At Suez, the Copts live almoſt entirely on ſhell-fiſh.

I have already had occaſion to ſpeak, in the courſe of my travels, of the aſtoniſhing maſs of works formed by marine inſects; namely, the immenſe banks of coral bordering, and almoſt filling up the Arabic gulph. Great part of the houſes in the Tehama are of coral rock. Mr Forſkal uſed to look upon every Arabic houſe as a cabinet of natural hiſtory, as rich in corals as any ſuch cabinet in Europe. The reader may

therefore

therefore conceive with himſelf what a variety of madrepores and millepores are to be met with in theſe ſeas. Some are ſo curious as to tempt us conſtantly to take ſpecimens of them; but then their bulk renders it impoſſible to carry theſe away. Theſe coral rocks, riſing ſometimes ten fathoms above the ſurface of the ſea, are ſoft under the waters: And hence, being eaſily wrought, they are preferred to all other ſtones for the purpoſes of building.

CHAP. VII.

The Common and Rare Plants.

ARABIA, by its ſituation, as has been already remarked, partakes of the advantages equally of hot and of temperate climates. In the higher parts of this country, therefore, are found plants common to it with the northern parts of Europe and Aſia. The plains, on the contrary, produce vegetables which are to be met with in India and in Africa. It is, however, probable that many of theſe laſt plants had been introduced into Arabia by the Banians from their ancient country.

It is worthy of remark, that, where there are in Europe various ſpecies of any genus of plants, the

the ſpecies of the ſame genus to be found in Arabia are almoſt all new, and have accordingly been deſcribed by Mr Forſkal for the firſt time. The caſe is not the ſame in reſpect to the plants common to Arabia with India; moſt of theſe are equally to be found in both countries. The indigenous plants of Arabia have been hitherto ſo little known, that Mr Forſkal was obliged to form no fewer than 30 new genera; not to ſpeak of the doubtful ſpecies, which he durſt hardly arrange under known genera.

Of the 800 plants deſcribed by my late friend, I ſhall content myſelf with ſpeaking of a ſmall number remarkable for their novelty or utility. The firſt place is, no doubt, due to thoſe which are uſed for food. I have already had occaſion to name ſome of them in my account of the Arabian agriculture. The Arabians cultivate wheat, barley, and durra, (*Holcus Linn.*). The latter grain, *ſorgo*, or great millet, ſeems to be a native of Arabia, for ſeveral wild ſpecies of it are here to be found, on which the birds feed. That which is cultivated, in order to attain full maturity, requires conſiderable warmth, and upon a good ſoil grows to a great height.

The Arabians cultivate ſeveral pot-herbs, of the ſame nature as ours; ſuch as lettuces, of which there is alſo a wild ſort which is not uſed; ſpinnach; the carrot (*Daucus, Linn.*);

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a very delicate fort of purflain with fharp leaves; a fort of raddifh, of which only the leaves are eaten; water-creffes; and above all, great variety of gourds, cucumbers, pumpkins, and melons. Of pumpkins and melons, feveral forts grow naturally in the woods, and ferve for feeding camels. But the proper melons are planted in the fields, where a great variety of them is to be found, and in fuch abundance, that the Arabians of all ranks ufe them, for fome part of the year, as their principal article of food. They afford a very agreeable liquor. When the fruit is nearly ripe, a hole is pierced into the pulp; this hole is then ftopped with wax, and the melon left upon the ftalk; within a few days the pulp is, in confequence of this procefs, converted into a delicious liquor.

The pot-herbs which are natives of India, but are now cultivated or naturalized in Arabia, are,—*Sida*, refembling our mallows; *Hibifcus*, refembling mallows alfo, but of which only one fpecies is proper to be eaten, *Juffiæa*, nearly like the *Lyfimachia*; *Acanthus*, a beautiful fpecies; and *Bunias*, fomewhat like our cabbages; the leaves of thefe plants are boiled. There are other Indian plants whofe leaves the Arabians eat raw, and by way of fallad, fuch as *Cleome*, not unlike muftard; *Stapelia*; and *Dolichos*,

a sort of bean, of which I shall hereafter have occasion to speak.

There are also some leguminous vegetables peculiar to the country, which require no culture. Such are *Corchorus*, and the plant like our mallows; *Sælanthus*, a new plant like the *Salix Calaf*, the leaves of which, when boiled, have a pleasing acid taste; lastly, the celebrated *Colocasia*, (*Arcem Colocasia Linn.*), of which the Egyptians have always made great use, and which grows in abundance in all marshy places in Arabia.

Nor is there in Arabia any want of vegetables distinguished by the beauty of their flowers, and their fragrant smell. The odoriferous herbs, of which we have also species, are lavender, marjoram, the lily, and some pinks. But, the most fragrant, and those which produce the finest flowers, are plants common to Arabia and India. Those valued for their perfume are *Ocymum*, the most beautiful species of the basilic; *Inula*, a very odoriferous sort of elicampane, a native of India; *Cacalia*, from the heart of Africa; and *Dianthera*, a plant as yet but little known, of which Mr Forskal discovered eight species. In the sandy desarts grows a plant of a new genus, named *Moscharia*, by my friend, on account of its musky smell. The plants of Indian origin which afford the finest flowers, are, *Ipomæa*, a plant

plant like the rope weed; *Pancraticum*, called by us the ſea-daffodil, a flower of the pureſt white colour; and *Hibiſcus*, a ſpecies different from the leguminous *Hibiſcus*, a flower of the brighteſt red-colour, and ſingularly large. Theſe flowers, agreeable by their form or perfume, are far from being indifferent objects to the Arabian peaſantry, who retain the ancient cuſtom of crowning themſelves with flowers on days of joy and feſtivity.

Various Arabian plants are uſed as materials for the arts, and for purpoſes of economy. An ill looking herb, like orache, and which Mr Forſkal ranked as a diſtinct genus, by the name of *Suæda*, affords abundance of an alkaline ſalt, excellent for whitening linen, and uſed by the common people, inſtead of ſoap, which is very dear in Arabia. Of a particular ſort of ruſh, the Arabians work carpets ſo fine, that the exportation of them to other countries, and even as far as to Conſtantinople, forms a conſiderable branch of trade to the people who live on the borders of the Red Sea. Two plants, natives of India, and of the interior parts of Africa, which have become very common in Arabia, namely, *Dolichos* and *Glycyne*, and reſembling French beans, produce ſuch beautiful beans, that they are ſtrung into necklaces and bracelets, which are highly eſteemed. The bean of the *Glycyne* is generally known

known by the name of the black bean of Abyſſinia. The indigo-ſhrub (*Indigofera Linn.*) is cultivated through all Arabia, blue being the favourite colour of the Arabians. Several wild ſpecies of this plant grow very generally over the country. We were told, that, in a ſcarcity of this plant, the Arabians knew how to extract indigo from a ſpecies of *Polygala.* The common *Kali (Salſola Linn.)* grows in great plenty along the Arabic Gulph, and in the iſles. Were the Arabians capable of induſtry, they might make ſugar for themſelves, as the cane grows in their country in its full perfection; they content themſelves with eating it raw, without even ſqueezing out the juice.

Through almoſt all Arabia, a ſort of *Panis (Panicum Linn.)* or bulruſh (*Scirpus Linn.*) is uſed for covering the roofs of the houſes. Theſe ſlender coverings are ſufficient in countries where rains are unfrequent.

One plant, although not a native of Arabia, merits notice in this place, on account of the diſcovery made by Mr Forſkal of an economical ſecret among the Arabians in Egypt, in which it is concerned. That country, in which the water is generally bad, has, from time immemorial, uſed for drinking a ſort of beer different in its nature from that uſed in the north. They told us that they could neither brew this beer, nor give it

it an agreeable tafte, without the ufe of a grey herb, called *Schæbe*, an infufion of which was mixed with a certain quantity of meal, in order to form leaven for the fermentation both of bread and of beer. Upon feeing a fpecimen of that herb, my friend and I perceived it to be the *Lichen* of the plum-tree, a native of the ifles of the Archipelago, whence feveral fhip-ladings of it are annually brought to Alexandria.

Meadows are rare, and not rich in hot countries; in Arabia, therefore, there are are not many plants for forage. Horned cattle are not common here, and are ill-fed, and their flefh is confequently ill-tafted. Animals of a nature fuitable to the climate, fuch as camels and affes, are, as I have already mentioned, content with the drieft and hardeft fare. We have feen camels eat of a fpecies of *Euphorbia*, after it had received fome little preparation in a hole dug in the earth. This animal alfo browfes on the dry and prickly herbs and fhrubs of the defart, fuch as the *Zygophyllum*, *Hedyrarum*, *Colutea*, &c. The *Mefembryanthema*, fucculent herbs, afford another refource to the animals of the fandy plains. The Bedouins likewife prepare, of the grain of a fpecies of *Mefembryanthemum*, a fort of bread, which they eat as readily as wheat bread. The afs eats even a fpecies of *Scorfonere*, fo rough and bitter that even the camel refufes it.

All ſimple nations uſe for remedies vegetables of the virtues of which they have a traditionary knowledge. The Arabians have alſo medicines of this kind, which they have uſed from time immemorial, with a degree of ſucceſs of which indeed a ſtranger can never be abſolutely certain. I need ſay nothing of plants ſo well known as aloes and euphorbia. In Arabia, the different ſpecies of the latter of theſe plants are ſo numerous, that Arabia may certainly be regarded as its native country. In hot countries counterpoiſons are highly eſteemed, on account of the numbers of venomous beaſts with which ſuch countries are infeſted. By long experience, the inhabitants of thoſe countries have learned what plants are ſalutary to man, and noxious to the venomous animals. The Arabians, however, appear to be ignorant of the virtues of the *Ophiorrhiza*, which is very common on their hills. But they value highly the *Ariſtolochia ſemper virens*, which they conſider not only as a remedy, but as a preſervative too, againſt the bite of ſerpents. In their opinion, a man who, for forty days, drinks the decoction of this herb, is in no future danger of being bitten by thoſe venomous animals. Although the grounds of this opinion do not fully appear, yet it ſeems probable, that the jugglers, who expoſe themſelves ſo daringly to be bitten by ſerpents, have

have ſome ſecret by which they preſerve themſelves from ſuffering by their bites. The prickly caper-tree is alſo eſteemed an excellent antidote againſt poiſons of all kinds.

Among the new genera of plants diſcovered by Mr Forſkal, ſeveral are particularly curious. *Caydbeja*, called by Sir Charles Linnæus *Forſkalea*, in honour of my deceaſed friend, grows in the drieſt places of the country. It has ſmall feelers, with which it fixes itſelf ſo tenaciouſly upon ſtuffs and other ſmooth bodies, that it is torn in pieces before it can be removed. The *Volutella* is a very extraordinary plant; being properly a long ſlender thread, without root or leaves, which intwines itſelf about trees. It bears, however, a ſort of flower, and berries, which are eaten by children. The *Polycophalos*, which reſembles the thiſtle, has at a diſtance the appearance of a looſe heap of balls, each of which incloſes a parcel of flowers. The *Nerium obeſum*, a ſort of laurel-roſe, is remarkable for a ſingular bulb, cloſe to the earth, and of the ſize of a man's head, which forms all its trunk, and out of which the branches ſpring.

Reeds are ſo common about the Arabic Gulph, as to have procured the Gulph the name of *Jam Suf*, or the ſea of reeds, from the ancients. One ſpecies of this vegetable is particularly worthy of notice. It grows with a vigorous vegetation,

and

and in great abundance, in the bath-waters, in the diſtrict of *Ghobeybe*, where it riſes to the height of twenty-four feet. Theſe long ſolid reeds are an article of commerce. They are exported to Yemen, and there uſed in the ceilings of houſes. In the ſame diſtrict of *Ghobeybe*, nearly oppoſite to Suez, we were ſurpriſed to ſee a *Conferva* growing in the bottom of the hot baths of *Hammam Faraon*, the heat of which was at 49 degrees in Reaumur's thermometer.

CHAP. VIII.

Of Trees and Shrubs.

THE ſandy plains of Arabia are almoſt deſtitute of trees; only a few palms are ſcattered here and there. Foreſts are to be ſeen only in the Highland provinces, where the hills retain enough of earth for vegetation; but even in the Highlands are rare. The trees in thoſe foreſts are either abſolutely unknown, or at leaſt different from our European trees of the ſame genera or ſpecies. The principal of them are the following, of which I ſhall have occaſion to ſpeak ſomewhat more at length: *Sceura*, *Tomex*, *Catha*, *Cynanchum*, *Mæru*, *Bæka*, *Haledi*, and ſeveral

feveral fpecies of the fig-tree unknown among us.

The Arabians cultivate feveral of our fruit trees. They have pomegranate, almond, apricot, pear, and apple-trees. Here is a fpecies of pear-tree, and a corneil-tree which are peculiar to Arabia. The Arabians likewife eat the fruit of feveral of our fhrubs, fuch as the *Afclepias* and the *Rhamnus*.

Although the Mahometans drink no wine, the Arabians however plant the vine, and have a great variety of grapes. They dry a fmall fort of grape, called *Kifchmifch*, which has no ftone, but only foft, and almoft impalpable feeds; and of thefe grapes they fell a quantity to their neighbours. They alfo make from mint a fyrup, named *Dub*, which they find a pretty lucrative article of commerce.

Several forts of lemons and oranges are found in Arabia. If an inference may be drawn from the names which the Arabians have given them, one fhould fuppofe that they have had an orange tree from Portugal, and two lemon-trees from Italy. From common oranges, cut through the middle while they are green, dried in the air, and fteeped for forty days in oil, is prepared an effence famous among old women for reftoring a frefh black colour to grey hairs.

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The Banians have tranſported various fruit-trees from India, which are now naturalized in Arabia; ſuch are the Bannana-tree (*Muſa Linn.*); the Mangouſtan, (*Mangifera Linn.*); the *Papaya* (*Carica Papaya Linn.*); and the *Ciſſus Linn.* Arabia produces the date-tree; but their other palms, and eſpecially the *Cocos*, ſeem to be from India.

The Indian fig-tree, (*Ticus varta*), although now very common in Arabia, is perhaps not a native of this country. The ſingular property which this tree poſſeſſes, of ſpreading itſelf, by means of filaments ſhooting from its branches, which, when they reach the ground, take root and form new trunks, is well known. Mr Forſkal ſaw a dozen ſpecies of indigenous fig-trees in Arabia, which are not mentioned by Linnæus. Their fruit is far from delicate; ſeldom eatable. The bark of one ſpecies is uſed in tanning leather. Of another the leaves are ſo rough, that they are uſed for cleaning and poliſhing iron. The reſt are only ſo many of the uſeleſs trees of the foreſt.

The tamarind, which, in Arabia, as well as in India, is equally uſeful and agreeable. It has a pulp of a vineous taſte, of which a wholeſome refreſhing liquor is prepared. Its ſhade ſhelters houſes from the torrid heat of the ſun, and its fine figure greatly adorns the ſcenery of the

country.

country. The inhabitants are alfo fond of raif-ing over their houfes the fhade of the Indian fig-tree.

Arabia appears to be very rich in indigenous trees, the number of which is more than pro-portionate to its peculiar herbaceous plants. But great trees are not eafily removed from one place to another; and thofe of the forefts, in the back parts of the country, are feldomer feen by travellers than the other vegetables. Hence, it is no wonder that we have been hitherto fo ig-norant concerning the trees of Arabia. More than half the new genera claffed by Mr Forfkal comprehend trees only. My friend faw likewife other eighteen trees, the genera of which he had no opportunity of afcertaining; not to mention a great many others, of which he could learn only the Arabic name.

Catha is one of thofe new genera peculiar to Arabia. This tree, which is improveable by cul-ture, is commonly planted among the coffee-fhrubs on the hills where thefe grow. The Ara-bians are accuftomed conftantly to chew the buds of this tree, which they call *Kaad*, they are as much addicted to this practice, as the In-dians to that of chewing betel. To their kaad they afcribe the virtues of affifting digeftion, and of fortifying the conftitution againft infecti-ous diftempers. Yet its infipid tafte gives no indication

indication of extraordinary virtues. The only effects we felt from the ufe of thofe buds were the hinderance and the interruption of our fleep.

Elcaya and *Keura*, two trees famous for their perfume, are not known, but form two new genera. The former is common on the hills of Yemen; and the women fteep its fruit in water, which they ufe for wafhing and perfuming the head. The fecond bears fome refemblance to the palm-tree, and produces flowers of a rich and delicious fmell. Thefe flowers are fold at an high price, as the *Keura* is rather a fcarce plant. But one little knot, if preferved in a cool place, will long continue to diffufe its odours through a whole apartment.

Children eat the fruit, which is infipid enough, of a large tree called *Oncoba*, and a tall fhrub named *Mærua*. Both thefe, too, are new fpecies difcovered by Mr Forfkal. Such is alfo the *Chadara*, a large tree, and the *Antura*, a tree of a fmaller fize; neither of which has any thing remarkable to diftinguifh it, except its wood and its novelty. *Culhamia*, a large tree, alfo unknown to the botanifts, has nothing but its ufe to recommend it. *Cadaba* and *Mæfa* are fhrubs which have nothing particular about them, and might be paffed over in filence, had not Mr Forfkal taken notice of them.

Several

Several ſhrubs which are indigenous in Arabia are of ſome uſe to the inhabitants. The fruit of a new genus, named *Sodada*, is eaten; from the berry of another new ſhrub, called *Cebatha*, is extracted a very ſtrong ſpecies of brandy, the acid taſte of which is improved by a mixture of ſugar. A ſort of that falſe phaſeolus, *Dolichos*, which I have mentioned in ſpeaking of the plants, grows up to a buſhy ſhrub, ſo as to form hedges in a ſhort time, which are almoſt impenetrable. *Cynanchum*, a new genus, is a ſhrub, of which the wood called by the Arabians *March*, is uſed for fuel, as it has all the lightneſs and combuſtibility of tinder.

An Arabian tree, famous from the moſt remote antiquity, and nevertheleſs but little known, is that from which the balſam of Mecca is obtained. We found one of theſe trees in the open fields; and under its ſhade Mr Forſkal wrote the firſt botanical deſcription of the ſpecies. He at the ſame named it, as a new ſpecies, *Amyris*; a name which has ſince been adopted by other botaniſts. The tree has not a beautiful appearance; and, what is ſurpriſing, its qualities are not known to the inhabitants of Yemen, in which we met with it. They only burn its wood as a perfume. The wood of a ſort of *Amyris*, called *Kafal*, is exported to

 Egypt,

Egypt, and there uſed to communicate an agreeable odour to pots boiled upon it, as fuel, which affects alſo the liquors contained in them. The Arabians, in the remoter parts of the province of *Hedsjas*, ſeem to be better informed; for they collect the balſam, and bring it to Mecca, whence it is diſtributed through the Turkiſh empire, where it is in high eſtimation. Even at Mecca it is difficult to obtain any of this balſam in its original purity. America produces alſo ſome trees of the genus of *Amyris*, ſo that the value of the balſam of Mecca may fall in time.

We could learn nothing of the tree from which incenſe diſtils; and Mr Forſkal does not mention it. I know that it is to be found in a part of Hadramaut, where it is called *Oliban*. But the Arabians hold their own incenſe in no eſtimation, and make uſe only of that which comes from India. Probably Arabian incenſe was ſo called among the ancients, becauſe the Arabians traded in it, and conveyed it from India to the ports of Egypt and Syria.

Senna (*Caſſia Senna Linn.*) is a ſhrub of which the favourite ſeat ſeems to be Upper Egypt, and that part of Arabia which lies oppoſite to Upper Egypt, on the other ſide of the Arabic Gulph. As there are ſeveral ſpecies of *Caſſia*, it ſeems probable that the ſenna imported into Europe is not all the produce of the

ſame

ſame ſhrub. The differently figured leaves indicate as much. That which we call ſenna of Alexandria grows in great abundance in the territory of *Abu Ariſch*. The Arabians ſell it at Mecca and Jidda; whence it paſſes, by the way of Suez and Kahira, to Alexandria. Senna, and other ſorts of caſſia, are much uſed in Arabia in various diſeaſes. *Caſſia Fiſtula*, or black caſſia, mixed with a little rhubarb, is the beſt remedy known to the Arabian phyſicians for the cure of the *Cholera Morbus*, and of diarrhœas, which are in hot countries peculiarly dangerous.

I have already had occaſion to ſpeak of the coffee-tree, which furniſhes the Arabians with their beſt article for exportation. This ſhrub, which is at preſent reared in many green-houſes in Europe, is too well known to need a deſcription here. The Arabians ſay that it is a native of Abyſſinia; and ſeveral travellers affirm that they have ſeen it in great plenty in that country, where it produces berries not inferior in goodneſs to the coffee of Yemen. What renders this relation the more probable is, that the fruit of the wild coffee-tree is in Arabia ſo bad as to be unfit for uſe. However this may be, it is at leaſt certain that this ſhrub thrives only on hills, and in places which are cool, and not deſtitute of moiſture. For this reaſon, the inhabitants of the Highlands plant other trees among their

their coffee-plants, in order to ſhade them; and, in the time of the intenſe heats, water them. It ſhould ſeem then that the Europeans are miſtaken, in ſuppoſing that this ſhrub ſhould be planted in a dry ſoil, under a torrid ſky, and in the hotteſt climates. This miſtake may be ſuſpected to be the reaſon of the bad quality of the American coffee. In the account of my journey through Yemen, I have mentioned the countries where the beſt coffee is to be found; and have at the ſame time ſpoken of the extenſive trade which the Arabians carry on in this commodity.

Their profits are leſs conſiderable from the cotton-tree, of which they have two ſpecies; that which grows to a ſhrub; and another which bears red flowers. Almoſt all the inhabitants of Arabia are clothed in cotton-cloth from India.

Arabia, as well as Egypt, produces the celebrated *Alhenna (Lauſonia inermis Linn.)* the leaves of which, pulveriſed and wrought into a paſte, form a coſmetic which is in high repute through the eaſt. The women of thoſe countries, with this drug, ſtain their hands and feet, or at leaſt the nails of theſe, of a red colour; which is yellowiſh, or deeper, according to the manner in which the powder is applied. They think their charms improved by this painting; and, indeed, it may, by contraſt, render the black and yellow of their complexion leſs diſagreeable than they

would

would otherwife be. This fhrub, in its fize and character, has a refemblance to our privets.

The fenfitive plant, of the genus *Mimofa*, is well known. In Arabia are feveral fpecies of this genus, all either trees or fhrubs, which ferve the inhabitants both for ufe and pleafure. One of thefe trees droops its branches whenever any perfon approaches it, feeming as if it faluted thofe who retire under its fhade. This mute hofpitality has fo endeared this tree to the Arabians, that the injuring or cutting of it down is ftrictly prohibited. Another of thefe (*Mimofa Selam*) produces fplendid flowers, of a beautiful red colour, with which the Arabians crown their heads on their days of feftivity. The flowers of another (*Mimofa Lebbex*) are no lefs remarkable for a fine filky tuft, formed by their piftils. The leaves of another (*Mimofa Orfæta*) preferve camel's milk from becoming four, fo that it retains all its fweetnefs for feveral days. The fmoke of the timber of this fame tree expels a worm, which fixes itfelf in the flefh of the human neck, and produces epileptic fits. This fpecies of the mimofa is difperfed through Afia, Africa, and America; it is well known that the fenfitive plant was brought into Europe from the latter of thefe continents.

At Beit el Fakih, Mr Forfkal found fome fine trees, which were the ornament of the place; but

but he could not learn either their name or their country. He sufpects them to have been brought from India by the Bramins. But, as their characteriftics were different from thofe of any other known fpecies, he has claffed them in two new genera, under the names of *Hyperanthera* and *Bineclarium*. Thofe trees were large, of a majeftic form, and covered with beautiful flowers. The *Ciffus*, perhaps another native of India, is at prefent common in Arabia, where it has been naturalized, as well as the *Tomex*, a great tree, the properties of which we are unacquainted with. The *Ciffus* is valued as one of the beft counterpoifons; and is on this account held in high eftimation; it is the *Ciffus Illa Linn.* A fpecies of *Glycyrrhiza*, or liquorice-fhrub, is common in Arabia and India.

Arabia does not produce many poifonous vegetables; yet here is found a very dangerous fhrub of a new genus, called by Mr Forfkal *Adenia*. The buds of this fhrub are one of the moft violent poifons, if dried, and given in drink as a powder; they have the fudden effect to fwell the body in an extraordinary manner. A fort of caper-tree (*Capparis fpinofa Linn.*) is the only remedy againft the effects of this poifon. This latter fhrub is fo common in Arabia, that the antidote is always to be found befide the poifon.

Mr

Mr Forſkal likewiſe enumerates other eighteen trees which he ſaw, and which are indigenous in Arabia; but their genera he could not determine. Of the moſt part he learned the Arabic names, and of a few, ſome of the properties. In Yemen he ſaw two trees, one of which was like the lemon, the other like the apple-tree; but the inhabitants themſelves know neither their names nor qualities. *Noemam*, a tree from the coffee mountains, is often confounded with the caſſia-tree. *Bæka* and *Anas* are trees very common in the Highlands, the juice of which is cauſtic and poiſonous. *Schamama* bears a fruit which taſtes and ſmells like a lemon. *Gharib Elbæke* is a tree on the hills in the territory of *Abu Ariſch*, from which diſtils an agreeable juice, which affords pleaſant morſels to the birds. *Segleg*, another tree of Abu Ariſch, bears leaves from which there is a juice expreſſed which paſſes for an excellent remedy in caſes of weakneſs of ſight. *Sym el Horat*, or the poiſon of fiſhes, is the fruit of an unknown tree in Arabia Felix; from which great quantities of it are exported by the ports of the Red Sea. It is uſed in fiſhing. Fiſhes are fond of it, and ſwallow it eagerly; after which they float in a ſtate of ſeeming intoxication on the ſurface of the water. This ſeems to be a ſort of *nux vomica;*

which

which is alſo obtained from the weſtern coaſt of India.

We neglected to inform ourſelves, in Arabia, concerning the production of manna; and what we learned from a monk, in a convent near Suez, was a monaſtic legend, not worthy repetition. The tree from which manna is obtained in Meſopotamia, by the ſhaking of its branches, is an oak, as I have been credibly informed by ſeveral different perſons. This manna is white and ſaccharine. But, at Baſra, I had a ſpecimen ſhewn me of the manna *Tarand-jubin*, which is gathered in Perſia from a prickly ſhrub; it, as well as the former, is in round grains; but theſe are yellowiſh. As Arabia-Petræa abounds in prickly ſhrubs, poſſibly this manna may be found alſo there; although in thoſe deſart places it cannot be very plentiful. Both theſe ſorts of manna are uſed as ſugar, in ſeveral diſhes of meat, eſpecially paſtry. They are nouriſhing, and, when newly gathered, have no purgative qualities.

The cedar grows not in Arabia, but ſeems to be a tree peculiar to Mount Libanus. The Arabians have little wood fit for building; their trees are moſtly of a light, porous texture. *Sceura*, a new genus deſcribed by Mr Forſkal, a tree that grows on the ſea-ſhore, is ſo ſoft an wood, that no uſe can be made of it.

CHAP.

CHAP. IX.

The Minerals of Arabia.

In the account of my journey, and in ſpeaking of the ſoil of Arabia, I have already had ſome occaſion to mention the nature of thoſe ſtones of which the hills are here compoſed. I have likewiſe ſpoken of the maſſes of baſaltes between *Hadie* and *Kachma*, from the upper parts of which pentagonal fragments are from time to time detached, and darted down into the vallies.

Beſide calcareous, vitrifiable, and ſand-ſtones, we ſaw alſo a ferruginous ſpar, mixed with brown or white ſelenite, almoſt tranſparent. We found likewiſe, in the neighbourhood of Loheya, a blueiſh gypſum, a grey ſchiſtus, and ſpheric marcaſſites, in beds of grit-ſtone; from which ſtones are hewn for building. Arabia affords, however, ſtones of greater value. The onyx is common in Yemen; and we ſaw even quantities of theſe ſtones on the road between *Taæs* and *Mount Sumara*. In a hill near the town of *Damar* is found the ſtone *Ayek Jemani*, which is in the higheſt eſtimation among the Arabians. It is of a dark red, or rather a light-brown colour, and ſeems to be a

ſort of carnelian. The Arabians ſet it in rings or bracelets, and aſcribe to it the virtue of ſtopping the bleeding of wounds when inſtantly applied. Among the *ſtones of Mokha*, which are, properly ſpeaking, Indian carnelians, brought from Surat to Arabia and Europe, pieces are often found which bear a perfect reſemblance to this *Ayek Jemani*.

I could learn nothing of the precious ſtones, properly ſo called, which are ſuppoſed to be found in Arabia. It does not ſeem even probable that emeralds were ever found here. The hill which has been denominated the hill of emeralds is in Egypt, on the oppoſite ſide of the Arabic Gulph, and forms a part of that large chain of mountains which are compoſed chiefly of granite.

We ſaw two little hills, conſiſting almoſt entirely of foſſile ſalt; one near *Loheya*, and the other in the neighbourhood of Hodeida. Thoſe maſſes of ſalt are piled up in large tranſparent ſtrata, and incloſed in a cruſt of calcareous ſtone. The Arabians formerly dug up this ſalt, but the galleries of the mines have ſunk down, and it is now neglected. We were told, however, that foreign veſſels ſometimes come to lade with this ſalt, from the hill near the iſle of *Kameran*, in the neighbourhood of Hodeida.

Arabia

Arabia does not appear to be rich in metals. The old Greek and Latin writers go even ſo far as to aſſert that it is abſolutely deſtitute of iron. This is not true; for grains of iron are to be ſeen among the ſands which are waſhed down by the rains. Magnets are commonly to be met with in the province of *Kuſma;* and at *Saade* are iron-mines, which are wrought at preſent. It muſt, however, be confeſſed that the iron of Yemen is coarſe and brittle; diſadvantages in it which cannot be remedied. Beſides, the ſcarcity of wood makes this iron dearer than that which is brought from diſtant countries. For this reaſon, iron is a commodity which ſtrangers can always diſpoſe of to advantage in the ports of the Red Sea.

In Oman are many very rich lead mines. As this metal is more eaſily fuſible, the inhabitants of this province export great plenty of it. This trade is carried on from the harbour of *Maſkat.*

As the ancients honoured one part of Arabia with the title of Happy, it ſhould ſeem that they muſt have aſcribed to it all poſſible advantages. The Greeks and Latins accordingly make ample mention of the immenſe quantity of gold which this country produced. In remote times poſſibly, when the Arabians were the factors of the trade to India, much of this precious metal might paſs through Arabia into Europe; but

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SECTION XXX.

VOYAGE FROM MOKHA TO BOMBAY.

CHAP. I.

Departure from Mokha.

THE veſſel belonging to Mr Scott, with whom we were to take our paſſage for Bombay, having been detained for a conſiderable time at Mokha, we could not leave the city till 23d of Auguſt 1763. Although Meſſrs Cramer and Baurenfeind were at that time very ill, they, however, determined not to loſe the opportunity of leaving Arabia. As to myſelf, my health was ſo far re-eſtabliſhed, that I could ſafely venture upon the voyage to India.

The famous ſtreight of Babel-Mandel, where the Arabian Gulph joins the ocean, and where we arrived on the ſecond day of our voyage, may be about ten German miles in breadth. It

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is interſperſed with ſmall iſles, of which that neareſt Africa is called *Perim*, and forms with the African continent a channel, through which ſhips uſually paſs, notwithſtanding the rapid current which prevails in it. In the ſea, between Arabia and India, there is generally a rapid current driving to the eaſt, with ſo much violence, that it is impoſſible to reckon the rate at which a ſhip runs in paſſing here. In this ſea we met likewiſe with north winds ſo cold that we were obliged to put on warmer clothes.

In this firſt part of our voyage, Mr Cramer's health ſeemed to recover daily; but Mr Baurenfeind grew worſe and worſe. He ſunk into a a deep lethargy, and died on the 29th of Auguſt. The deſigns of this artiſt, of which I have publiſhed a part, ſufficiently beſpeak his praiſe.

Next day after Mr Baurenfeind, died alſo our ſervant, *Berggreen*, a Swede, who had made ſeveral campaigns in the ſervice of a Colonel of Huſſars. This man, who was naturally robuſt, and had been inured to fatigue, had at firſt laughed at the idea of the hardſhips of a voyage to Arabia; but he ſunk under them at laſt, as well as Mr Cramer, as I ſhall hereafter relate.

This melancholy fate of my fellow-travellers leads me to recollect the ſimilar end of two learned travellers into the eaſt, which deſerves

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to be made known. The one was Mr Donati, who was at the head of a ſociety of learned Italians, ſent by the King of Sardinia to travel in Aſia. Soon after their arrival in Egypt, this ſociety quarrelled among themſelves. Mr Donati's companions returned to Italy, and he proceeded alone on the journey, attended only by a young interpreter from Kahira, and an Italian ſervant. He went by Damaſcus to Baſra, in order to find an opportunity of paſſing on to India. But, being naturally impatient, and weary of waiting for an European veſſel, he embarked on board a ſmall open ſkiff, in which he purpoſed to proceed to Mangalore, on the coaſt of Malabar. The fatigue was too much for him; and he died on board this veſſel, three days before it reached India. Before his death, he gave money to his ſervants to carry them home; but this the Italian loſing all at play, in deſpair, turned Muſſulman at Maſkat.

Mr Donati was well qualified to make the moſt of ſuch a journey as that he had undertaken. His knowledge was very extenſive; and he poſſeſſed all the requiſite firmneſs and activity of ſpirit. He was farther poſſeſſed of a ſtill more neceſſary quality, courage, which danger could not ſubdue, and of which he gave frequent proofs in Egypt, when attacked by the

Arabians,

Arabians, who, at laſt, learned to reſpect his intrepidity.

This philoſopher had taken, although in vain, all poſſible precautions to make his papers and the curioſities which he had collected in Egypt and Syria reach the Sardinian Court. He had intruſted to the Arabs with whom he failed all his effects, begging them, before his death, to convey the whole to the viceroy of Goa, who would not fail to forward them to the Court of Turin. I met with one of thoſe men in India, who told me that they had faithfully diſcharged their commiſſion, and that the whole of Mr Donati's effects were in the hands of the Portuguese viceroy. In 1772, however, nothing had been obtained from him; and I know not if any part of the deceaſed traveller's effects has been yet received in Italy. It was in 1763 that the Arabs, on board whoſe veſſel Mr Donati died, were on the coaſt of Malabar.

The other learned traveller to whom I above alluded, was a French phyſician named *Simon*, well ſkilled in natural hiſtory, and a conſiderable proficient in aſtronomy. He arrived long before us in Syria, and was well received by his countrymen at Aleppo. Not finding leiſure enough while he was among thoſe Europeans, to proſecute his reſearches, he went to Diarbekir, in the hope of being there left at liberty for

his inquiries. In that city he lodged with the capuchins, the only Europeans in the place; but, difgufted by the mummeries and ridiculous obfervances of thofe monks, he, in a fit of def-pair, refolved to become Muffulman.

Although the Turks make much of an European phyfician, Mr Simon faw himfelf neglected as foon as he had made profeffion of Mahometifm; juft as if he had loft his fkill in his profeffion, with the change of his religion. Becoming weary of Diarbekir, he retired to Bagdad, and there lived by the fale of drugs, and the practice of medicine. Still retaining, however, his tafte for natural hiftory, he continued to botanize in the adjacent country with great activity. A Perfian khan in the neighbourhood, whom he had refufed to vifit, had him carried off, when he was out upon one of his botanical excurfions, and compelled him by the baftinadoe to prefcribe for him. Mr Simon not fucceeding in the cure of the khan, was again baftinadoed, and imprifoned. The fucceffor of the deceafed khan being likewife fick, and learning that the prifoner was an European phyfician, took him out from confinement, entrufted his health to his care, and was fortunately cured by Mr Simon's fkill. But this fuccefs proved only a fource of new misfortunes to the ill-fated philofopher. His new mafter refufed him permiffion

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to return to Bagdad, and carried him with him, in all his campaigns, in the late civil war in Perſia. In one of thoſe expeditions, an enemy ſurpriſed the khan, and Mr Simon was ſlain on that occaſion, with his maſter, and their whole party.

The paſſage between Arabia and India was formerly thought very dangerous. Ships were carried on by ſo rapid a current, that they could neither keep their reckoning, nor diſtinguiſh the coaſt during the rainy ſeaſon : Several were conſequently loſt on the low coaſts of Malabar. Theſe misfortunes have ceaſed to take place, ſince an obſervation was made, which has been thought new, although Arrian ſpeaks of it as being known to the ancients, in the Indian ocean, at a certain diſtance from land, a great many water ſerpents, from 12 to 13 inches in length, are to be ſeen riſing above the ſurface of the water. When theſe ſerpents are ſeen, they are an indication that the coaſt is exactly two degrees diſtant.

We ſaw ſome of theſe ſerpents, for the firſt time, on the evening of the 9th of September; on the 11th we landed in the harbour of Bombay; and on the 13th entered the city.

CHAP. II.

Of the Isle and the City of Bombay.

THE isle of Bombay is two German miles in length, by rather more than half a mile in breadth. A narrow channel divides it from another small isle of little value, called by the English *Old Woman's Island*. Bombay produces nothing but cocoa's and rice; and on the shore a considerable quantity of salt is collected. The inhabitants are obliged to bring their provisions from the continent, or from *Salset*, a large and fertile island not far from Bombay, and belonging to the Marattas. Since I left India, the English have made an attempt upon Salset, which is indeed very much in their power, and the public papers say that they have been successful. I know not whether they may be able to maintain themselves in it against the Marattas, whose armies are very numerous.

The sea-breezes, and the frequent rains, cool the atmosphere, and render the climate of this island temperate. Its air was formerly unhealthy and dangerous, but has become pure since the English drained the marshes, in the city and its environs. Still, however, many Europeans die suddenly

ſuddenly here; but they are new-comers, who ſhorten their days by a mode of life unſuitable to the climate; eating great quantities of beef and pork, which the Indian Legiſlator had wiſely forbidden, and drinking copiouſly of the ſtrong wines of Portugal in the hotteſt ſeaſon. They likewiſe perſiſt obſtinately in wearing the European dreſs, which by its ligatures impedes the free circulation of the blood, and by confining the limbs, renders the heat more intolerable. The Orientals again live to a great age, and are little ſubject to diſeaſes, becauſe they keep the body at eaſe in wide flowing robes, abſtain from animal food and ſtrong liquors, and eat their principal meal in the evening after ſunſet.

The city of Bombay, ſituate in the northern part of the iſland, is a quarter of a German mile in length; but narrow. It is defended by an indifferent citadel towards the ſea, and at the middle of the city. On the land ſide, its fortifications are very good. During the war the Eaſt India Company expended no leſs than 900,000 French livres a-year, in the conſtruction of new works for its defence; and, although theſe works are no longer carried on with the ſame activity, yet the fortifications of Bombay are ſtill continued, ſo that it muſt be in a ſhort time the moſt conſiderable fortreſs in India. Beſide the town, there

there are in the iſland ſome ſmall forts ſufficient to protect it from any irruption of the Indians.

In this city are ſeveral handſo e buildings; among which are the Director's palace, and a large and elegant church near it. The houſes are not flat roofed here, as through the reſt of the eaſt, but are covered with tiles in the European faſhion. The Engliſh have glaſs windows. The other inhabitants of the iſland have their windows of ſmall pieces of tranſparent ſhells framed in wood, which renders the apartments very dark. In the eaſt it is the faſhion to live during the dry ſeaſon in chambers open on one ſide. The houſes of Bombay are in general neither ſplendid nor commodious in any great degree.

The harbour is ſpacious, and ſheltered from all winds. A valuable work, which has been conſtructed at the Company's expence, is, two baſons, hewn out in the rock, in which two ſhips may be at once careened. A third is now preparing. This work, which has been very expenſive, likewiſe brings in a conſiderable annual return. Strangers pay very dear for liberty to careen in theſe baſons. While I was there I ſaw a ſhip of war belonging to the Imam of Sana, which he had ſent to Bombay ſolely on purpoſe that it might be refitted.

CHAP. III.

Of the Inhabitants of Bombay.

THE toleration which the English grant to all religions has rendered this island very populous. During these hundred years, for which it has been in the possession of the Company, the number of its inhabitants has greatly increased; so that they are now reckoned at 140,000 souls, although within these twenty years they did not amount to 70,000.

Of these the Europeans are naturally the least numerous class; and this the rather as they do not marry, and their numbers consequently do not multiply. The other inhabitants are Portuguese, or Indian Catholics; *Hindoos*, the original possessors of the country; *Persians* from *Kerman;* Mahometans of different sects; and in the last place some Oriental Christians. My journey to Surat will afford me occasion to speak more at length of the Hindoos and Persians, who chiefly inhabit the invirons of this city; adding the observations I also made on these people at Surat.

The English, as I have mentioned, have an handsome church at Bombay, but only one English

glish clergyman to perform the services of religion in it; and, if he should die, the congregation would be absolutely deprived of a pastor; for the Company have no chaplains in their ships, and entertain no clergy in their settlements on the coast. Wherefore, when a child is to be baptized, which is not often, as the English rarely marry in India, a Danish missionary is sent for, to administer the sacrament of baptism.

The Catholics, a scanty remainder of the Portuguese, and a great number of Indians, their converts, are much more numerous than the Protestants. They have abundance of priests, as well Europeans as Indians, who attend their studies at Goa. To superintend this herd, the Pope named some years ago a bishop of Bombay, but the governor of the island sent him away, declaring that they needed not Catholic priests of so high a rank. The Catholic churches are decent buildings, and are sumptuously ornamented within. The Jews had once a college and a church in the middle of this island. Their college is at present the country-house of the English governour. And the old church has been converted into a suite of assembly-rooms.

All religions, as I have already remarked, are here indulged in the free exercise of their public worship, not only in their churches, but openly,

in feſtivals and proceſſions, and none takes offence at another. Yet Government allows not the Catholic prieſts to give a looſe to their zeal for making proſelytes. When any perſon chooſes to become Catholic, the reaſons muſt be laid before Government, and if they are judged valid, he is then allowed to profeſs his converſion. The prieſts complain of the difficulty of obtaining this permiſſion. They, however, have conſiderable ſucceſs in converſion among the ſlaves, who, being ſtruck with the pomp of the Romiſh worſhip, and proud of wearing the image of a ſaint upon their breaſts, chooſe rather to frequent the Catholic churches than any others, and perſuade their countrymen, as they ſucceſſively arrive, to follow their example. I had purchaſed a young Catholic negro at Bombay, who was alſo born of Chriſtian parents, and intended to bring him with me into Europe; but, fearing afterwards that the Muſſulmans in Perſia and Turkey might give me trouble, and pretend that I was carrying away a Mahometan boy in order to make him a Chriſtian, I gave him away before my departure from India.

CHAP. IV.

Of the Government and Power of the Engliſh on the Coaſt of Malabar.

THE Engliſh Eaſt India Company govern their ſettlements in a mode of adminiſtration different from that of the Portugueſe and Dutch. Theſe laſt nations intruſt the diſpoſal of all places to the power of a ſingle governor; the Portugueſe to the viceroy of Goa; the Dutch to the governor-general of Batavia. The conqueſts of the Engliſh are, on the contrary, all divided into four independent governments, each of which receives its orders immediately from the Court of Directors at London. The ſeats of theſe four governments are, *Bombay* for the coaſt of *Malabar*, *Madras* for the *Coromandel* coaſt, *Calcutta* for *Bengal*, and *Bencoolen* for the iſland of *Sumatra*.

Although independent of one another, the ſeveral Engliſh governors are however obliged to lend one another mutual aid in extraordinary exigencies. On a late occaſion, news being received at Bombay of an inſurrection, the council of Bombay, without waiting for orders from the Court of Directors in London, ſent troops and

and artillery to Calcutta. These different establishments are all governed in the same manner. All processes between subjects of the Company are determined by the law of England.

The council or regency of Bombay consist of a governor, with the title of president, and twelve counsellors, who are all merchants, except the commander of the troops, who held lately the rank of major. The Company have of late made some changes upon this arrangement. The president must be a military man; the commander of the troops is a brigadier, and has a voice in the council; and the director of the naval affairs has a place among the twelve counsellors who were formerly all merchants. The other servants of the Company are factors and writers of different ranks. These rise from lower to higher places in the order of seniority,—even to the very first offices, that only excepted of president; who is nominated by the Court of Directors in London. The servants of the Company are sometimes transferred from one department to another. *Mr Spencer*, a very intelligent man, who was a counsellor at Bombay when I was there, was soon after transferred to the place of first president at Calcutta.

The president of the council of Bombay is obliged to reside in the island; as are also those counsellors who hold the offices of treasurer and

inſpector of the Company's ſtores. The other counſellors are ſent out to manage the concerns of the Company's trade in the eſtabliſhments dependent on the government of Bombay. In my time, the directors of the trade at *Surat*, *Tellicherry*, *Anjengo*, and *Baſra*, were members of the council. In three of theſe places, the Company have forts in which they keep up garriſons of ſufficient ſtrength. Since I left that country, the Engliſh have conquered *Baradſch*, a great town, north from Surat, which was ſubject to a Nabob of its own, and was formerly the ſeat of a Dutch factory. A counſellor from Bombay now reſides as director in this city.

Factors are ſent to the inferior ſettlements; ſuch as, in the province of *Scindi*, the great city of *Tatta*, the ſeat of the ſovereign of the country; *Lær Bunder*; and *Schah Bunder*. The Company have likewiſe factors at *Abu Schæhr*, *Cambay*, *Onor*, *Calicut*, and even in the fort of *Victoria*. This fort ſtands on a great river, which holds its courſe through the interior country, even to as great diſtance as *Puna*, the ſeat of the chief of the Mahrattas. The Engliſh acquired this place, with ſome adjacent villages, from the Mahrattas, in exchange for *Geri*, a fortreſs once belonging to the famous *Angria*, of which they had taken poſſeſſion. The Company expected, that, by means of this river, they might extend

their

their trade through the country of the Mahrattas. This project having, however, failed, they avail themselves of the fort, and purchase butcher-meats from the Mahometans in the neighbourhood, as the Hindoos about Bombay will not sell their cattle for slaughter.

It is for the benefit of the Company to send its servants successively to different places, before they are advanced to the first employments. Factors thus gain a knowledge of the affairs of all the different settlements subject to the government of which they are afterwards to be counsellors. The Company, however, allows but very moderate salaries to its factors and directors. But they are permitted to trade on their own account in India only from *Delegoa* near the Cape of Good Hope, to China, and northward, as far as Jidda and Basra. By means of this extensive trade chiefly, do the directors acquire that wealth which is the astonishment and envy of their countrymen in Europe.

These advantages for the acquisition of wealth in trade, are reserved for the English exclusively. The Company admit strangers into none but the military department of their service. In it they must enter the lowest rank; but advancement is pretty rapid; for their mode of life cuts off the officers very fast. At Bombay, I saw officers from various nations; chiefly however

Germans

Germans and Swiſs. The troops are well paid; but I could not think the ſervice agreeable; for the writers, who are more directly in the career of advancement, look upon the ſoldier with that contempt which monied men commonly think themſelves entitled to ſhew for perſons who are in their pay.

In the government of which Bombay is the centre, the Company maintain ſeventeen companies of regular troops, conſiſting each of about an hundred and twenty men, with three companies of artillery. The ſoldiers are moſtly Europeans, except ſome *Topaſes*, or Catholic Indians, dreſſed in the European faſhion. At Bombay there is alſo a body of three thouſand *Sepoys*, or Indian ſoldiers, Pagan and Mahometan, who wear their own original dreſs, and are commanded by their own officers. Each company of this corps has an inferior European officer to teach the *Sepoys* their exerciſe; for, when commanded by Europeans, they form good troops. At Surat, the Company have in their pay a ſmall corps of Arabs from the Perſian Gulph, who are in ſuch high reputation in India for their courage, that every Rajah deſires to have ſome of them in his ſervice.

The artillery of Bombay is in very good condition, owing to the care of a Swede, whom the Engliſh ſent out in 1752, and who brought with

with him a company of gunners whom he had raifed in Germany. Bombay was thus furnifhed with a good number of able workmen, chiefly mafons and carpenters. Thofe Germans likewife engaged many of their countrymen to leave the Dutch, and enter into the Englifh fervice.

The whole coaft from Bombay to Bafra is inhabited by people addicted to piracy, fuch as the *Malays*, the *Sangeries*, the *Kulis*, the *Arabs*, with other petty nations. It might be eafy for the Englifh to exterminate thefe pirates; as they fhewed in 1765, by poffeffing themfelves of the territory of the Malayans; which however they foon after ceded to the Indians for a round fum of money. But it is the Company's intereft to leave thofe plunderers to fcour the feas, and hinder other nations from failing in the fame latitudes. The Englifh are therefore content with protecting their own trade; for which purpofe they maintain in the government of Bombay eight or ten fmall fhips of war, with a number of armed barks. The Indians dare not travel from one port to another, otherwife than in caravans, and under the protection of an Englifh veffel, for which they are obliged to pay very dear.

The Company find it not neceffary to pay their court in a particular manner to any nation

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in thefe latitudes, except the Mahrattas, who are mafters of the coaft and of the ifles about Bombay, and by confequence in fome meafure mafters of the fubfiftence of this fettlement. The marine force of the Mahrattas is not formidable; but they can bring 80,000 cavalry into the field. This refidue of the old Indians, retired among the hills, ftill retain power which renders them formidable to the Moguls. The great Aurengzebe, to keep peace with the Mahrattas, granted them a fourth of the cuftoms paid by feveral provinces; a revenue which they have found means to enlarge fince the rife of the laft troubles in Indoftan. They ventured to attack the Englifh, in a time of peace, and in 1765 took a man of war pertaining to that nation. The Company, inftead of revenging this infult, thought it more prudent to fettle the affair amicably. The fovereign of the Mahrattas, who is a Bramin, as are alfo his principal officers, refides at *Puna*, a great town in the interior country. He farms out his provinces to the Bramins, who again employ under-farmers of their own Caft. According to accounts, the government of this nation is good, although arbitrary. Juftice is impartially adminiftered; agriculture and manufactures flourifh; and the country is very populous. The Mahrattas, although they thus practife juftice among themfelves, are, however,

guilty

guilty of great barbarities in their frequent incursions into the neighbouring provinces under the government of Mahometans. They pillage and lay waste all before them in the most cruel manner.

CHAP. V.

Of the Trade of Bombay.

THE permission which the Company's servants enjoy of trading on their own account, appears to many persons to be injurious to the interests of the Company. It must be confessed that this private trade is liable to abuses, and may on certain occasions prove hurtful to that of the Company. Yet, judging upon the whole, I am induced to think it advantageous alike to the masters and to the servants. A liberty of trading on their own account inspires factors with spirit and activity, and affords them means of acquiring fuller imformation concerning various branches of commerce. Thus is the trade in general benefited, and business extended.

A recent instance will shew both the good and the bad side of this account. In the first part of my work, I have mentioned the privilege the English enjoy at Jidda, of paying lower duties

 than

than any other nation. Since the extenſion of their conqueſts in India, they have engroſſed almoſt the whole trade of the Red Sea; ſo that, few ſhips from other nations now reſorting to Jidda, the cuſtoms of that city have conſiderably declined. The Turks and Arabs, not daring to raiſe thoſe duties, in violation of the tenor of their treaties with the Engliſh, contrived to make the purchaſer of goods imported by ſhips from Bombay pay a ſecond duty. This falling ultimately upon the Engliſh merchant, the Company complained, but could obtain no redreſs. They then threatened to forſake the harbour of Jidda, and to ſend their ſhips ſtraight to Suez. The Turks and Arabs, conſidering the navigation of the Arabian Gulph as the moſt dangerous in the world, paid no attention to thoſe menaces.

At laſt, Mr Holford, an able ſeaman, determined to accompliſh them. To this end, it was neceſſary to obtain the conſent of the regency of Cairo, and aſſurance of good treatment at Suez. Ali Bey, who was then maſter of Egypt, giving himſelf no concern about the intereſts of the Pacha of Jidda, or of the Sherriffe of Mecca, offered the Engliſh the moſt advantageous conditions; hoping to derive great profits from the India trade running in this new channel. Since Mr Holford, in 1773, made a ſucceſsful voyage up the Arabic Gulph, and conducted the firſt

Engliſh

English ship streight to Suez, several vessels have every year sailed from India for this port. In 1776, five of those English ships entered the harbour of Suez. The passage has been found so short and convenient, that the regency of Bombay now send their couriers by the way of Suez to England. In this way, they receive answers to their dispatches within the same length of time which was formerly consumed in the conveyance of their packets to London.

But, this change in the conduct of this trade, is not yet of long standing. By the diminution of the expences of freight which it produced, the English reduced the prices of India goods so considerably, through all the Levant, that the Company no longer found sale for those stuffs which they had been accustomed to send from London to the Levant. They have, therefore, prohibited their factors from trading, on their own account, from India streight to Suez. But, as this trade has been once opened, the Company might send their own ships to Egypt. The only consideration to hinder them, is, that of the instability of the government of Cairo, and the frequent disturbances which render Egypt unsafe for the merchant.

All the English ships for India sail to one of the four principal settlements. Those which sail for Bombay are commonly five months

in their paſſage. In one inſtance, the voyage is known to have been performed in three months and eighteen days. Few of thoſe ſhips, of which there arrive commonly four in the year, return to Europe immediately after diſcharging their cargoes. They, for the moſt part, make firſt ſome voyage to a different ſettlement, as far often as China, by which they gain conſiderable freights, when the governor favours them ſo far as to grant them his permiſſion. Each of theſe ſhips was formerly to take out 40,000 crowns; but, ſince the Company have acquired ſuch an extent of territory in India, they have no neceſſity to ſend ready money from London to their ſettlements.

The principal article with which the ſhips from India are freighted, is cloth of all ſorts, which is ſold moſtly at Baſra, and in Perſia. The others are cochineal, ivory, iron, copper, guns, arms, &c. The crew of theſe ſhips carry out likewiſe, each man a parcel of goods, on his own account. A great part of the cargoes of theſe ſhips is publicly ſold, ſoon after they are unladen. The Indian merchants gather in to the ſale; and the goods are diſpoſed of by auction, to the higheſt bidder. The remainder are carried to the dependent ſettlements.

The ſhips return to Europe, laden with pepper from Malabar, ſaltpetre from Scindi, and

ſtuffs

ſtuffs from Surat. The crews carry home parcels of perfumes, gums, and ſpiceries of different ſorts, the produce of India.

CHAP. VI.

Antiquities of the Iſle Elephanta.

THIS ſmall iſle, ſituate near Bombay, belongs to the Mahrattas, and is inhabited by an hundred poor Indian families. Its proper name is *Gali Pouri.* The Europeans call it Elephanta, from the ſtatue of an elephant, formed of black ſtone, which ſtands in this iſland, in the open plain, near the ſhore. This iſland being of ſmall importance, the Mahrattas take no care of it; and the Engliſh are at liberty to viſit it without paſſports, which are requiſite, when they go to the iſle of *Salſet.*

Several travellers mention the iſle of Elephanta, and the Indian temple in it; but this only in a tranſient manner, and without ſeeming to have known all the importance of thoſe remains of remote antiquity. To me the temple appeared ſo remarkable, that I viſited the iſland three different times, in order to draw, and deſcribe its curioſities.

It

It is an hundred and twenty feet long, and the ſame in breadth, without including the meaſurement of the chapels and the adjacent chambers. Its height within is nearly fifteen feet, although the floor has been greatly raiſed by the acceſſion of duſt, and of the ſediment of the water which falls into it in the rainy ſeaſon. The whole of this vaſt ſtructure, ſituate in a hill of conſiderable height, is cut out in the ſolid rock. The pillars ſupporting the roof are alſo parts of the rock which have been left ſtanding by the architect. They are of an uncommon order; but have an agreeable enough effect.

The walls of this temple are ornamented with figures in *bas-relief*, ſo prominent, that they are joined to the rock only by the back. Many of theſe figures are of a coloſſal ſize; being ſome 10, ſome 12, and ſome even 14 feet high. Neither in deſign, nor in execution, indeed, can theſe *bas-reliefs* be compared with the works of the Grecian ſculptors. But they are greatly ſuperior in elegance to the remains of the ancient Egyptian ſculpture. They are alſo finer than the *bas-reliefs* from the ruins of Perſepolis. No doubt, then, but the arts were cultivated by the ancient Indians with better ſucceſs than is commonly ſuppoſed.

Probably theſe figures mark events relative to the mythology and fabulous hiſtory of the Indians,

dians, for they ſeem to be repreſentative of Gods and Heroes. But, to be able to underſtand them, we ſhould know more than we at preſent do of the manners and religion of this ancient nation. The modern Indians are ſo ignorant, that I could obtain from them no information concerning thoſe antiquities. One man, who pretended to explain the character of one of the largeſt ſtatues, aſſured me that it was *Kaun*, one of their ancient fabulous princes, famous for his cruelties committed upon his ſiſter's children. This ſtatue, which is in other reſpects well formed, has eight arms; an emblem of power, which the Indians give to their allegorical figures.

I have given deſigns of theſe allegorical figures, (in the larger works), which will make them better underſtood than dry deſcription can. There are, however, ſome particulars about them, which prove the ſtability of the manners of the Indians, and afford points for the compariſon of ancient with modern cuſtoms. None of theſe figures has a beard; and all of them very ſcanty whiſkers. At preſent, the young Indians wear all whiſkers; and ſuch as are advanced in life leave commonly the whole beard to grow. The lips of theſe figures are always thick; and their ears are lengthened out by large pendents; ornaments which they almoſt all wear. Several

of

them wear a ſmall cord, in the faſhion of a ſcarf; a mode now prevalent among the Bramins.

One woman has but a ſingle breaſt; from which it ſhould ſeem, that the ſtory of the Amazons was not unknown to the old Indians. Several figures, as well maſculine as feminine, have one arm leaning on the head of a male, or a female dwarf; from which it ſhould ſeem that theſe monſters of the human ſpecies have always been an object of luxury and magnificence among the taſteleſs great. Several of theſe figures have hair on the head, which ſeems not to be of its native growth, but is perfectly like a wig; ſo that this covering for the head appears to be of very ancient invention. The female boſom is always perfectly round; from which it ſeems that the Indian faſhion of wearing thin wooden caſes upon the breaſts is alſo very ancient. One woman too appears bearing her child in the ſame attitude which is ſtill in uſe among the Indians, and which forms thoſe children to ſtand firmly upon their feet and legs.

The head-dreſs of theſe female figures is commonly an high-crowned bonnet. I have, however, obſerved alſo a turban. Some are bareheaded, and have their hair at leaſt well combed, if it is not rather a periwig they wear. Several are naked. The dreſs of others is more

nearly

nearly like that of the moderns. Some of the women wear a cap. In many places the handkerchief, ſtill uſed through all India, is obſervable in the hands of the interior figures.

In ſeveral parts of theſe *bas-reliefs* appears the famous *Cobra de Capello*, a ſort of ſerpent, which the human figures treat with great familiarity. Theſe ſerpents are ſtill very common in the iſle of Elephanta, the inhabitants of which are not afraid of them, but ſay that they are friendly to man, and do no harm, unleſs when intentionally provoked. Certain it is, however, that their bite is mortal.

On each ſide of this temple is a chapel, nine feet high, conſequently lower than the principal building. The walls of theſe chapels are alſo covered with *bas-relief* figures, on a ſmaller ſcale than theſe upon the walls of the temple. Behind the chapels are three chambers, the walls of which diſplay no ſculptures; their uſes I could not conjecture.

The ſmalleſt of the chapels, having no ſculptured figure, but that of the God *Gonnis*, is ſtill in a ſtate of neat preſervation, which muſt be owing to the cares of the preſent inhabitants, whom I ſaw repair thither to perform their devotions. Before the entrance into this chapel, I found a pile of ſhapeleſs ſtones, newly bedaubed with red paint. I ſhould ſuppoſe that the mo-

dern Indians no longer adore their ancient Gods, but have adopted new objects of worſhip, whom they repreſent by ſtones painted red, for want of more artificial ſtatues. In many places through India, indeed, may be ſeen ſimilar piles of red ſtones, which are held in high veneration among a people who have now almoſt entirely loſt all knowledge of the fine arts.

The reſt of the temple being perfectly neglected, is now the haunt of ſerpents and beaſts of prey. One dares not enter it without firſt making ſeveral diſcharges of fire arms, to expel thoſe creatures. Even after uſing this precaution, a Dutchman was once in great danger from ſwarms of waſps of a peculiar ſpecies, which he had rouſed from their neſts with his gun. In the hot ſeaſon, horned cattle reſort to the lower chambers of the temple, to drink of the water which is depoſited there during the rains.

As little is there any hope of obtaining any information from the preſent inhabitants of the iſland, concerning the period when this temple was built. Thoſe good folks relate with ſimplicity, that a number of ſtrangers came one night into the iſland, and reared this edifice before the return of day-light. Men ſeem fond of the marvellous in India, as elſewhere.

On a hill, at a ſmall diſtance, there is ſaid to be another temple. But, to it, there is no open road;

road; and, as the graſs was at that time very tall, my guides would not accompany me thither, for fear of ſerpents and wild animals.

Beſides, this is not the only old temple remaining in India. I have already mentioned thoſe in the iſle of Salſet, three of which ſtanding at *Kanari*, *Poniſer*, and *Monpeſer*, have been deſcribed by M. Anquetil. I have already mentioned, that acceſs into this iſland cannot be obtained without a paſſport from the Mahratta governor at *Tana*, or perhaps from the ſovereign. Such a paſſport I durſt not aſk for the purpoſe of gratifying my curioſity as to the temples; as the Mahrattas had lately ſeized a veſſel, and were not, even then, in a good underſtanding with the Engliſh.

Freyer has deſcribed the temple of *Dunganes*, and *Thevenot* that of *Iloura*, both hewn out in the ſolid rock, like that of Elephanta. Near Fort Victoria is another very large temple, hewn out alſo in ſolid rock, and divided into twenty-five ſeparate chambers. One perfectly like this is to be found in the vicinity of the town of *Teridſchanapalli*.

Theſe monuments of the ancient ſplendour of the Indians deſerve, upon ſeveral accounts, the attention of our men of learning. We go to ſee pyramids nowiſe worthy of compariſon with theſe pagodas. It would require more labour

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and ſkill to cut out ſuch ſpacious apartments in rocks, and to ornament them with ſuch large and beautiful pieces of ſculpture, than to raiſe thoſe huge piles of ſoft, calcareous ſtones, which the builder found ready at his hand. The pyramids appear to have been reared by the toil of barbarous ſlavery; the temples of India are the works of a magnificent and enlightened people.

The Indians are, beſides, the moſt ancient of the nations whoſe hiſtory is known, and have beſt retained their ancient uſages and opinions. We know that the inhabitants of other countries in the eaſt, the Greeks, and perhaps too the Egyptians, drew the firſt elements of their knowledge from India. It may farther be preſumed, that the examination of Indian antiquities would throw new light on thoſe opinions and modes of worſhip which were by degrees diffuſſed through other parts of the eaſt, and ſpread, at laſt, into Europe. Theſe diſcoveries, again, would throw new light on the antiquities of other nations.

Theſe hopes are the more plauſible, as the Indians have ſtill books which were written in the moſt remote times, and of which the language is at preſent underſtood. The books might explain the monuments; and the monuments again might ſerve as a commentary upon thoſe books, and the hiſtory of the nation.

It

It were to be wifhed, that fome enlightened fcholars would undertake a voyage into India for the purpofe of inveftigating its antiquities. But, fuch an undertaking is more than can be expected from any private perfon, and might be worthy of the patronage of a prince or a nation. The Portuguefe, who were for two centuries mafters of Salfet, muft have been well acquainted with thefe temples, for they converted that of *Kanari* into a church. But, inftead of feeking to make thofe monuments known to other nations, they fought to conceal them, and covered the fineft of the *bas-reliefs* with plafter. The Englifh, although they have been fettled at Bombay for thefe hundred years now, have ftill neglected thefe refearches. It is to be hoped that they will at length think of meriting the gratitude of the public, by bringing thofe hidden curiofities to light, which lie in the extenfive conquefts on the continent, now poffeffed by that nation.

SEC-

SECTION XXXI.

VOYAGE TO SURAT.

CHAP. I.

Occasion of this Voyage, and Departure from Bombay.

THE reader will recollect that Mr Cramer and I were both sick when we arrived at Bombay in September 1763. Our intention was to return into Europe through Turkey, and to take our passage on board a ship of the Company's which was to sail for Basra the beginning of the next year; but, the state of our health would not allow us to take that opportunity. Mr Cramer, sinking at length under his complaints, died at Bombay, on the 10th of February 1764, in spite of the cares of a skilful English physician.

Being now the sole survivor of all our party, I thought it my duty to attend to my own preservation, and to provide for the safe conveyance of our papers to Europe, as I feared that these would be lost, if I also should die by the way.

Foreseeing

Foreseeing that I should have to undergo the same fatigues in passing through Turkey, which I had already encountered in Arabia, and which the weak state of my health was unfit to bear, I resolved to set out straight for London, by the first ship which should sail for Europe. In the mean time, to gratify my curiosity with a sight of Surat, I took the opportunity of going on board an English ship bound on a voyage to that port.

We sailed from Bombay on the 24th of March 1764, and were obliged to stop at *Mahim*, a small town in the northern part of the isle, where a member of the Council of Bombay constantly resides. An incident which took place at this time may serve as an instance of the military spirit and skill of the Portuguese. Proud of their ancient conquests, they scorn to make peace with any of the Indian nations, all of whom they regard as rebels. Being thus in terms of continual hostility with their neighbours, they dare not sail these seas without an escort. A small fleet of merchant ships bound from Goa to *Diu*, under the protection of two frigates, was seen, one evening, off Bombay. In the night we heard a brisk firing of guns, and imagined that the Portuguese were engaged with the Mahrattas. But, in the morning, it appeared that their exploits had ended merely in the

destruction

deſtruction of a quantity of bamboos, from 30 to 40 feet high, which the fiſhermen had ſet up in a ſand bank for the purpoſes of their fiſhing. Thoſe valiant Portugueſe had taken the bamboos for the maſts of an hoſtile fleet. To crown their glory, the admiral found himſelf compelled by the governor of Bombay to pay damages to the fiſhermen.

On the 26th of March we arrived in the road of Surat, at the diſtance of three German miles from the city. We went on ſhore at *Domus*, a village diſtinguiſhed by the reſidence of ſome, and by a vaſt Indian fig-tree, which is held in high veneration. Of this tree (the *Ficus vaſta* of Linnæus,) I have already ſpoken in giving the natural hiſtory of Arabia. To the deſcription above given of it, I may here add, that it grows to a great age; the new ſhoots from the branches of the primary ſtem continuing to nouriſh the top of the tree, even after the parent ſtock is entirely decayed.

At *Domus* we took a *Kakkri*, the carriage common in the country, which is neither more nor leſs than a covered cart, drawn by two oxen, which are driven by a peaſant ſeated on the pole. I had here an inſtance of the great dryneſs of this country, for the movement of our light carriage raiſed a cloud of duſt about us.

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I never ſuffered ſo much from the duſt, even in caravans of ſome hundreds of camels, horſes, and mules.

CHAP. II.

Of the City of Surat, and its Environs.

THIS city ſtands in a large and fertile plain, on the banks of a conſiderable river, named *Tappi*. On the land ſide, it is encompaſſed with two brick walls, which divide it into the inner and the outer town. The citadel ſtands within the inner, on the ſhore of the *Tappi*, and is divided by trenches from the town. One may walk round the outer wall in two hours and a half; the ſpace which it incloſes is chiefly occupied by gardens, having but a very few houſes.

The larger houſes are flat-roofed here, as through the reſt of the eaſt, with courts before them. The houſes of the common people are high-roofed. Although Surat has been long under the dominion of the Mahometan Moguls, yet here is no handſome moſque with towers, as among the Turks and Arabians. The ſquares of this city are large, and the ſtreets ſpacious, but not paved; ſo that the duſt is inſufferable. Each ſtreet has gates of its own, with which it

is ſhut up in times of turbulence; and theſe are as frequent here as at Cairo.

At Surat proviſions are plenteous and cheap; the air, too, is wholeſome, notwithſtanding the warmth of the climate. I here obſerved Farenheit's thermometer at 98° in the month of March, while the wind blew from the north. In the month of May the thermometer ſtood at 93° degrees at Bombay, which lies two degrees farther to the ſouth.

One thing unfavourable for Surat, is, that ſhips cannot enter the harbour, becauſe the *Tappi* is full of ſand-banks. This river is too low in the dry ſeaſon; and in the rains ſwells too ſuddenly, to ſuch a height as to overflow all the neighbourhood. Were the river confined by dikes, the ſtream which, during the rains, often riſes eight and twenty feet above its ordinary level, would carry away all the ſand, and thus clearing the channel, would afford ſhips acceſs to the very walls. But, the deſpotic governments of Aſia neglect every thing that might contribute to the general good of their ſubjects.

General toleration and entire liberty are enjoyed in this city by all religious profeſſions; and its inhabitants are accordingly very numerous. The Europeans reſiding here eſtimate the population of the city at a million of ſouls.

But

But this calculation is evidently above the truth, —by two thirds, I have reaſon to believe.

One thing ſingular in Surat is, that here is no hoſpital for human beings, but an extenſive eſtabliſhment of this nature for ſick or maimed animals. When the Europeans turn out an old horſe, or any other domeſtic animal, to periſh as uſeleſs, the Indians voluntarily aſſume the care of it, and place it in this houſe, which is full of of infirm, decrepid cows, ſheep, rabbits, hens, pigeons, &c. I ſaw in it a great tortoiſe, which was blind and helpleſs, and, as I was told, 125 years of age. The charitable Indians keep a phyſician of purpoſe for theſe animals.

The environs of Surat are not without gardens, which are the property either of Europeans, or of natives of the country. The fineſt of thoſe belonging to Europeans is the property of the Dutch Eaſt India Company. Its aſpect is rich and charming.

To get an idea of the character of an Indian garden, I went to ſee one which was formed by a late Nabob, at the expence of 500,000 rupees. This garden is of conſiderable extent, but has not the leaſt appearance of regularity in the deſign, and has in it nothing in the faſhion of our gardens, but a few ponds and fountains: the reſt is a confuſed medley of buildings and ſmall orchards. Among the buildings is one of great dimenſions,

dimenſions, having baths and ſaloons, and ornamented with the magnificence of India, which bears no reſemblance to ours. The other buildings are *harams* for the Nabob's wives, entirely ſeparate from each other, ſo that each lady can hold her little court apart. Every haram has ſome one good apartment; but all the reſt of it conſiſts of very narrow chambers for the ſlaves. What ſtruck me particularly in this garden, was the paſſage from one ſuite of rooms to another, by paths ſo narrow, ſo winding, and ſo blocked up by doors, as to afford a ſtrong inſtance of the diſtruſt with which the unfortunate great in deſpotic countries regard all about them; ſo that they are never free from anxiety, and are obliged to ſtand continually on their guard againſt ſurpriſe.

I ſhould have wiſhed to draw a plan of Surat. But I ſoon found that the Europeans in India would not leave me ſo much at liberty, in this reſpect, as the Turks and Arabians had done. The climate of hot countries, and the nature of the government of ſettlements ſo diſtant from the mother country, ſeem to alter the national character of the people of Europe. The Engliſh governor of Surat would not allow a Frenchman to live in a high apartment from which he had a view of the citadel. At Mokha, I was told of an Arabian merchant who had languiſh-

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ed ſome years in the priſons of Batavia, for having had the curioſity to meaſure the dimenſions of a cannon.

CHAP. III.

Of the Inhabitants of Surat, and ſome Peculiar Cuſtoms.

A GREAT commercial city muſt be peopled by men of different nations. The principal inhabitants of Surat are Mahometans, and moſtly ſtrangers, although employed in the ſervice of the government. They are equally zealous in the obſervance of their law as the Turks and Arabians. Although of the ſect of the Sunnites, they tolerate the Shiites, and even permit them to celebrate the feſtival of *Haſſein*. They make no ſcruple of drinking wine publicly, or of lending money upon intereſt.

All people of diſtinction in Surat, and through the reſt of India, ſpeak and write the Perſian language. Hence has this language been received at the courts, and the knowledge of it is very uſeful for the diſpatch of buſineſs. In trade, corrupt Portugueſe is the language uſed; and this is in India what the Lingua Franca is in the Levant.

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The Muſſulmans of Surat bring about them a great many *Fakirs* of their own religion, who are the moſt inſolent beggars in the world. Thoſe Fakirs will often ſit down before a houſe, and continue there till the owner pay the ſum they aſk, or make a compoſition with them. As the police interferes not to check theſe inſolent mendicants, people muſt be content with getting quit of them at any price.

At Surat, I had occaſion to witneſs the Muſſulman proceſſion at the feſtival of Bairam. The counſellor from Bombay, who reſides in the citadel of Surat, and repreſents a Nabob, is obliged to announce this ceremony by a diſcharge of cannons, and to aſſiſt at it in perſon. It is a ſtrange ſight, to ſee an Engliſh merchant in the European dreſs, attended by a party of Britiſh ſoldiers, and with the train of an Indian prince, conduct and regulate a religious feſtival of the Mahometans. The Engliſh director made the Indians ſenſible of his importance upon this occaſion, by refuſing to diſcharge his cannons in the night; a favour requeſted of him by the Nabob of the city, in order to give the people timely warning of the approach of the feſtival.

In this proceſſion there was nothing remarkable, except the numbers of *kakkris*, *palanquins*, and horſes, a few cannons, a great deal of martial muſic, and the Nabob's ſoldiers. The governor

vernor rode upon an elephant, on the back of which he sat on a sort of throne, raised upon four pillars. This elephant was, like most of the horses and oxen which drew the *kakkris*, painted red.

Kakkris, the carriages most common through India, are of a very simple construction, run upon two wheels, and are drawn by oxen: the driver sits on a large pole, consisting of several bamboos. It is not in any ornaments about these vehicles, but in the cattle which draw them, that the object of pride and expence to the Indian lies; a pair of white oxen for one of these carriages will cost 600 rupees. These oxen have the points of their horns ornamented with silver; their pace is quick, but less so than that of horses.

The citizens of Surat display their magnificence likewise in their palanquins. A palanquin is known to be a sort of couch suspended from a bamboo, and borne by four men. The traveller reclines in this vehicle, and is shaded from the sun by a curtain. A palanquin, completely ornamented with silver, covered with rich stuffs, and suspended upon a handsome bamboo, properly bent, will cost above 200 pounds Sterling. The bamboo only of the governor of Bombay's palanquin, exclusive of the other ornaments, cost 125 pounds

pounds Sterling. The bearers of the palanquins are Indian ſervants, who wear no clothes, except a ſmall linen cloth about their loins, with cloſe flat bonnets on their heads, as liveries, and are commonly employed in keeping the rooms clean within the houſes. The European ladies are at firſt ſhocked at the indecency of being carried by naked men, but ſoon learn to accuſtom themſelves to it. The palanquins of the Mahometan ladies are incommodious wooden boxes, entirely cloſe, and fixed upon a ſtraight pole.

The Hindoos, the aboriginal inhabitants of the country, of whom I ſhall ſoon ſpeak more at length, compoſe the moſt conſiderable part of the population of Surat. They are almoſt all of the caſt of the Banians; and hence their ſkill and dexterity in matters of calculation and economy often raiſe them to places of conſiderable truſt, in the collection of the taxes and cuſtoms for the Mahometans. Theſe Banians, being born to trade, have engroſſed the commerce of India to ſuch a degree, that all foreign nations are obliged to employ them as brokers; in which employment they give better ſatisfaction than the Jews in Turkey. Europeans have never found reaſon to repent the intruſting even of their whole fortune to the Banians, who continue to give aſtoniſhing proofs of their probity

and

and fidelity. Some of them are very rich; but they live all in a ſtyle of moderate ſimplicity, wearing for dreſs only a plain robe of white cotton.

At Surat are numbers of *Perſees* or Perſians, who are ſkilful merchants, induſtrious artiſans, and good ſervants. In the ſame city are alſo Armenians, Georgians, and Jews; but of none of theſe any conſiderable number. The Indian Catholics, commonly called Portugueſe, from their ſpeaking the India dialect of the Portugueſe language, are numerous here. At Surat, the day is reckoned from ſunſet to ſunſet, and is divided, not into 24 hours, but into 60 *garris*. Here are no clocks; the progreſs of the day is meaſured by different means. In a conſpicuous ſituation, a man ſtands to put a cup of copper, pierced with a hole in the bottom, from time to time under water; every time the cup ſinks, a *garri* is counted, and the man announces its lapſe by ſtriking the number which it makes upon a plate of metal that ſounds like a clock. Each *garri* conſiſts of 24 of our minutes. In the houſes of the great, too, where clocks and watches are not wanting, this old faſhion of meaſuring time is ſtill kept up.

CHAP. IV.

Of the Government of Surat, and the Revolutions it has undergone.

SURAT, and the great diſtrict of which it is the capital, belonged for a long time to the great Mogul, who, to keep ſo diſtant a province the more effectually in obedience, put it under the government of two Nabobs independent on one another. The one reſided in the city, and was properly the governor of the province. The other had the command of the citadel, and enjoyed the title of admiral, with a ſmall revenue appropriated to the maintenance of a ſmall fleet for the defence of the coaſt againſt pirates.

After Shah Nadir's expedition into Indoſtan, the diſtant Nabobs of this vaſt empire aimed all at independence, and left the Mogul nothing but a ſhadow of authority, aſking him only for form's ſake to confirm them in their places. *Teg Beg Khan*, Nabob of Surat, a rich and powerful man, followed this example, and procured his brother to be declared Nabob of the citadel. The two brothers then looked upon the whole province as their patrimony, and acquired immenſe wealth.

Teg

Teg Beg Khan dying in 1746, without children, left his fortune to his relations, by which ſeveral of them were raiſed to a condition which enabled them to aſpire to the government of the city. His brother died on the following year; and his widow, a woman extremely rich and ambitious, ſtrove to make her ſon-in-law Nabob at once of the town and of the citadel.

The conteſt of the different competitors for the ſupreme authority produced a civil war in the town of Surat, like that which ariſes from time to time among the Begs of Cairo, and of which we in Europe can form no idea. Each of the rivals raiſed as many troops as he poſſibly could; with theſe he cantoned and intrenched himſelf in his houſes and gardens, and from time to time endeavoured to ſurprize or drive away his opponents. During theſe hoſtile operations, which were not attended with great ſlaughter, the inhabitants were content with ſhutting the gates neareſt to the ſcene of action, and continued to go about their ordinary affairs, without fear of being pillaged. Nay, they were ſure of receiving compenſation whenever any caſual injury was done to any perſon through means of the diſturbances. Hence trade ſuffered no interruption.

Some of the rival candidates imprudently called in the Mahrattas: and they, without doing

any

any thing for any party, made the victors pay for their assistance, although they had apparently favoured the vanquished. Since that time, the Mahrattas have enjoyed a third part of the amount of the customs of Surat; and one of their officers constantly attends to receive this tribute.

The English and Dutch had always kept their factories in a state of defence, and on the occasion of the disturbances, they increased their military preparations. The nobles of the country then had recourse to those powerful traders. Each of the two European nations took part with one of the competitors, furnished him with ammunition, intrenched themselves in their factories, and fought against each other, although not openly at war. The Nabob, protected by the English, was at last expelled from the city. But, in 1758, he returned; and his mother-in-law, the rich widow above-mentioned, made so good an use of her treasures, that the Nabob for whom he had been expelled was obliged to yield to him the government of the city.

When the English saw the city in the hands of their creature, they began to think seriously of gaining possession of the citadel. The council of Bombay, in 1759, sent Mr Spencer, one of their number, a man of abilities, and beloved by the Indians, to Surat, with a considerable force.

force. The Nabob opened the gates of the city to the Engliſh, and allowed them to lay ſiege to the citadel undiſturbed. It was taken in a few days. To avoid giving offence to the Indians, the Engliſh declared, that they made the conqueſt in the name of the great Mogul, and waved his flag from the walls of the citadel.

This expedition thus accompliſhed, Mr Spencer ſent a long repreſentation to the Court of Delhi, in which he ſtated the reaſons which had induced the merchants of Surat to put themſelves under the protection of the Engliſh, and to expel the uſurper Nabob from the citadel. He aſſerted that thoſe petty tyrants had ſuffered the fleet neceſſary for the protection of trade to fall into a ſtate of decay, and that none but the Engliſh could reſtore it. He offered, at the ſame time, that if the Mogul would grant to the Company the poſt of Admiral, with the revenues annexed to it, they would maintain a fleet which ſhould give full ſecurity to trade. Theſe facts were atteſted, and the propoſals ſeconded by the principal inhabitants of Surat, who ſigned the memorial. The great Mogul, who in his preſent weakneſs durſt not ſend a governor to the province, but conſidered it as loſt, readily granted the Company's requeſt; and a member of the council of Bombay now diſcharges the office of Nabob and Admiral at Surat. Upon

this

this title, the Company enjoy a third of the revenue from the cuſtoms of this city, with other funds of income ſtill more conſiderable; which enables them to keep on foot a body of troops, with ſome ſmall ſhips of war.

The Engliſh are, at preſent, the actual ſovereigns of Surat. They keep the Nabob of the city in a ſtate of abſolute dependence; allowing him only an income on which he may live ſuitably to his dignity. The Indians are in part content with their new maſters. The merchants are no longer in danger of the avaritious extortions of the Nabobs; yet they complain of the ſelfiſh ſpirit of thoſe maſters. The Indians dare not ſail without a paſſport from the admiral. When the Engliſh wiſh to ſend goods to any port, the Indians are denied paſſports to that port till the ſeaſon of the monſoon is over; whereas the Engliſh are favoured, ſo that they have all the time neceſſary to pre-occupy the market. Of this I have ſeen inſtances; which, if frequently repeated, muſt undoubtedly ruin the trade of the natives.

CHAP.

CHAP. V.

Trade of Surat.

THE great trade carried on at Surat renders this city the ſtore-houſe of the moſt precious productions of Indoſtan. Hither is brought from the interior parts of the empire an immenſe quantity of goods, which the merchants carry in their ſhips to the Arabic Gulph, the Perſian Gulph, the coaſt of Malabar, the coaſt of Coromandel, and even to China. The provinces near this city are full of manufactures of all ſorts.

Ship-building is a branch of the buſineſs carried on here. In this art, indeed, the Indians are ſervile imitators of the Europeans, but they have in great plenty, and at a low price, that excellent wood called *Tæk*, which is not liable to be attacked by worms, and is ſo laſting, that at Surat there are to be ſeen ſhips 90 years old which are ſtill in a condition to ſail the ſea.

Of foreign nations, the Dutch have next after the Engliſh, the moſt conſiderable eſtabliſhment at Surat. They have here a director, ſeveral merchants, a number of writers and ſervants, and a few ſoldiers. Their trade has, however,

however, declined, till it has become trifling. The affairs of this nation in India seem to be rather in disorder, since the English obtained possession of the citadel. The Nabob of the city has obliged the Dutch to pay him 90,000 rupees, and send away the cannons of their factory.

The affairs of the French are yet in a worse state. Since the loss of Pondicherry, their director has been so neglected, that he can hardly find credit for the means of a scanty subsistence. This nation are here in no estimation, but what is paid to their capuchin friars, who are generally beloved and respected at Surat. These good regular clergy have done essential service to the public, by keeping a register of all events that have happened in Indostan, from 1676 to the present time.

Such nearly is also the condition of the Portuguese in India. In my time, they had a Jesuit of Hamburgh for their director. I have been told, however, that, since I left Surat, they have raised their trade, by sending thither a director of their own nation who was born at Goa.

There sometimes arrive at Surat ships belonging to nations who have no permanent establishments in that city. A Danish vessel put in here while the citadel was besieged, and was favoured with the protection of the English, to whom the captain did good service upon the accasion.

caſion. In conſequence of the favour which he thus obtained, he accompliſhed his buſineſs in a manner very much to his advantage. A Swede, who came hither ſome years after, was leſs fortunate, although the Nabob had, for the payment of a moderate duty, allowed him freedom of trade. Selling his iron and copper at a lower rate than the Engliſh, he ſoon diſpoſed of his whole cargo advantageouſly as he thought. But, when he was preparing to depart, the Nabob demanded from him an extraordinary duty of 100,000 rupees, and put him under arreſt, till it was paid. The Swede not daring to apply to the Engliſh, with whom he ſuſpected his miſchance to originate, directed his ſhip to ſail for China, and remained under arreſt. At laſt he compounded with the Nabob, who for 20,000 rupees, ſet him at liberty. Such treatment muſt deter other nations from trying their fortune at Surat.

In all appearance, the Engliſh muſt ſhortly engroſs the whole trade of this city. Being at once ſovereigns and rich merchants, they have every means in their power by which foreign nations can be excluded, or the Indians reſtrained from this ſource of opulence.

CHAP. VI.

Manners of the Hindoos.

THE Hindoos are the primary inhabitants of the vaſt empire of Indoſtan. Having lived among theſe people at Bombay and Surat, I ſhall here bring together ſome obſervations which I made upon the Hindoos in thoſe two cities, and alſo upon the *Perſees*, a ſtranger colony ſettled in this part of India.

This people, perhaps the earlieſt civilized nation in the world, are mild, laborious, and naturally virtuous in their diſpoſitions. All who have opportunities of obſerving the lives of the Hindoos, admire their patience, probity, and benevolence; but they are at the ſame time the moſt unſocial people in the world. By their manners and religious principles, the Hindoos detach themſelves not only from other nations, whom they conſider as impure races; but even the different caſts or tribes of themſelves have little mutual intercourſe. No Hindoo will eat with a ſtranger; nor any Hindoo of a ſuperior caſt with another of a caſt that is inferior. A poor ſervant, if a *Bramin*, would think himſelf diſ-
honoured

honoured by ſitting down at table with a *Ra-japut* or *Banian*, although his maſter.

It is generally known, that the Indians are diſtributed into a number of tribes or caſts. As far as I could learn, there are four principal caſts; the *Bramins*, or prieſts; the *Rajaputs*, or men of the ſword; the *Banians*, or merchants; and that of the artiſans and labourers. Theſe four general caſts are ſubdivided into more than 80 others, each of which has its own ceremonies, and patron deities, as I have been aſſured by ſeveral perſons.

Thoſe permanent diviſions have led ſome travellers into the miſtake that the ſon was always obliged to embrace his father's profeſſion. The ſon may not quit his native caſt, but may chooſe among the employments which are practiſed by that caſt. There are Bramins who hold ſovereign authority; as, for inſtance, the prince of the Mahrattas. Theſe ſame Bramins become magiſtrates under the government of Rajaput princes, and farmers of the revenue under the Mahometans. I have been acquainted with Bramins who were merchants, and with Rajaputs and Banians who were artiſans.

This liberty is the more neceſſary, as it is impoſſible for a Hindoo to be received from an inferior into a ſuperior caſt. I was told of a ſingular inſtance of ſuch a promotion; but even it

I will not warrant as true. A Rajaput ſovereign deſiring to be admitted into the caſt of the Bramins, the prieſts, after a long refuſal, at length granted his requeſt, on the condition of his ſetting up in the temple the ſtatue of a cow, of ſuch a ſize, that a man might enter it behind, and go out by its mouth. The ſovereign, after paſſing ſeveral times through this golden cow, was ſuppoſed to be regenerated, and received into the caſt of the Bramins.

This cuſtom hinders ſtrangers from being naturalized among the Hindoos, or embracing their religion; and there is no people leſs inclined to make proſelytes. But, it is their rigorous obſervation of their ancient laws of ſeparation which has reduced theſe people to their preſent humiliated ſtate. If, at the time of the conqueſt, the Hindoos had ſuffered the Tartars to incorporate with the vanquiſhed nation; the conquerors muſt have adopted the manners and the religion of their new ſubjects. Their conduct in China gives probability to this idea. But the Hindoos expreſſing ſo great an averſion for their new maſters, made them prefer Mahometiſm, and forced them to bring in from time to time foreign Mahometans, to govern the conquered people. Since that period, the Hindoos have been an abject herd of ſlaves, ſubject to the vexatious oppreſſion of a deſpot who re-

turns

turns the contempt which they have expreſſed for him.

The power of the Mahometans indeed becomes daily leſs: and there are at preſent ſome Hindoo princes who may reſtore their nation to its ancient ſplendour. The Mahrattas have ſucceſsfully begun a project which has this aſpect. It is the exorbitant power of the Engliſh that at preſent retards the progreſſive improvement of the Hindoos. But, when this coloſſal ſtatue, whoſe feet are of clay, and which has been raiſed by conquering merchants, ſhall be broken in pieces, an event which may fall out ſooner than is ſuppoſed, then ſhall Indoſtan become again a flouriſhing country.

In almoſt all the circumſtances of their mode of life, the Hindoos diſtinguiſh themſelves from the reſt of mankind. Their uſual diet conſiſts of rice, milk, and fruits. The law, however, which forbids them to eat animal food, ſeems to have been rather ſuggeſted by the climate, than by religious conſideration. The Rajaputs eat mutton, as well as the fleſh of ſome other animals; but all the caſts alike reſpect the cow, and abſtain from eating beef. None of the caſts are ſo much ſtraitened in reſpect to food as the Bramins; they deny themſelves the uſe of moſt leguminous vegetables which are eaten by the other Hindoos; nor will they eat of any diſh

that

that has not been dreſſed by a man of their own caſt, or drink water which a Bramin has not drawn. They obſerve frequent faſts, inſomuch that I was told by a Bramin, that it was almoſt impoſſible for any perſon to confine himſelf to a ſtrict obedience to the precepts of their religion in reſpect to regimen.

Theſe prieſts alſo impoſe upon the people a multiplicity of minute obſervances in their eating, which are all founded on the chimerical notion of the poſſibility of contracting pollution by communication in this way. The Hindoos in common are averſe to uſe the ſame diſh with a ſtranger, or with a man of a different caſt. They will rather uſe broad leaves for plates, and drink out of the hollow of the hand.

All the parts of the Hindoo dreſs differ in form from thoſe uſed among the Turks and Arabians. Merchants, however, wear a turban, the cap, and a long robe of white cotton cloth. Their ſlippers are fitted with metal claſps. The lower people go naked, wearing only a piece of linen round the loins, and a turban on the head. Under rain the peaſants put on a hood, which is formed of the leaves of the palm-tree. This cuſtom of India has been already mentioned by Herodotus.

The dreſs of the ordinary women conſiſts of a large linen cloth, ſtriped red, which they

wrap

wrap about the loins, and another ſtill larger, which they fold round the body and bring over the head. They wear all two wooden caſes upon their breaſts; which hinders the neck from being ever drawn down among the Hindoo as among the Mahometan women. Theſe good Hindoo females are very induſtrious. At Bombay, I ſaw women earn a livelihood by the hardeſt labour, who yet wore rings in their noſe, and in their ears, on their fingers, on their arms, and on their feet. But theſe were ornaments of luxury which deſcend from generation to generation.

The Hindoos ſtill retain the practice of burning their dead. But the European and Mahometan governments prohibit, and the Mahrattas ſeldom allow the living wife to burn herſelf on the funeral pile of her deceaſed huſband. A Bramin told me, that his family had been highly diſtinguiſhed, by his grandmother having, in honour of her virtue, obtained permiſſion to burn herſelf with her huſband.

CHAP. VII.

Of the Religion of the Hindoos.

An European wiſhing to acquire a knowledge of the religion of theſe people, cannot gain much information from the Bramins, who never ſtudy any of our languages. I was acquainted with ſome Banians who ſpoke Engliſh, and from them I received ſome knowledge on this head.

They all unanimouſly aſſured me, that the moſt ſenſible and enlightened Hindoos acknowledged and worſhipped only one Supreme Being. But the Bramins have found out inferior deities, accommodated to the weak conceptions of the people, who could not comprehend abſtract ideas. if they were not repreſented by images. They agreed too, that the Bramins had, for their own purpoſes, clogged, by degrees, the original ſimplicity of their religion, with abſurd fables, and ridiculous pieces of ſuperſtition. I mentioned their paſſionate veneration for the cow, and their various repreſentations of her. As to this, they replied, that in thoſe images they revered only the divine goodneſs, which had given

given man an animal ſo gentle, and of ſuch indiſpenſible utility.

I could learn nothing certain concerning their inferior deities, whom they ſeem to revere rather as ſaints and patrons. A Banian compared their three principal deities, *Brema*, *Viſhnou*, and and *Medeo*, to the Chriſtian Trinity.

The Hindoos believe all in the doctrines of the metempſycoſis, and of the purification of ſouls by their paſſage through ſeveral different bodies. This doctrine is not however the only cauſe of their abſtinence from every thing that has life in it. In hot countries, the fleſh of animals in general, and of the ox in particular, is thought very unwholeſome food. The Rajaputs eat fleſh, and the Mahrattas furniſh the Europeans whom they take priſoners in war, with animal food, without ſcruple. It might be ſuppoſed that the ſingular charity of the Indians for animals takes its origin from this opinion.

The precept of purification with water is rigidly obſerved through all India. At Surat, I ſaw every morning crowds of women and young girls going out to bathe in the Tappi. They gave their clothes to ſome Bramins who ſat on the banks, and, after waſhing, changed their wet clothes for thoſe dry dreſſes, with ſuch dexterity, that not the ſmalleſt part of the body could be ſeen. The Bramins then made a red mark

on the brow of each, and, after a ſhort prayer, they returned all to town.

This daily ſanctification ſeems to be the chief employment of the Bramins. They are alſo called in, on the occaſion of the birth of a child; they tie round his arm a ſmall cord, which he wears through life as a mark of his extraction. They aſſiſt alſo at nuptials; but only by fixing the hour which is favourable for the contract, not by pronouncing any nuptial benediction.

The Hindoo feſtivals are ſufficiently numerous, and are partly civil, partly religious. They celebrate the return of the new year with illuminations, and rejoicings of all ſorts. The feſtival of the cocoa-nut ſeems to have originated with the moſt remote antiquity. At another feſtival, in commemoration of a certain hero, they bedaub one another with red paint, to repreſent the hero returning from battle, covered over with blood.

They have likewiſe two orders of Fakirs or mendicant pilgrims, the *Bargais* and the *Guſſeins*, who travel about armed, and in troops of ſome thouſands. Theſe two orders are ſworn enemies; and whenever they meet, bloody combats enſue. During my ſtay at Surat, a little army of theſe Fakirs encamped near the city. The government did not like their viſit; and would

would permit them to enter only in ſmall numbers.

The ſtories of the ridiculous penitence of the Fakirs are well known. Their fanaticiſm has not yet become cold; and there died lately at Surat one of theſe madmen, who had lived ſhut up in a cage for twenty years, with his arms conſtantly raiſed above his head.

CHAP. VIII.

Of the Perſees.

AT Bombay, at Surat, and in the vicinity of theſe cities, is a colony of ancient Perſians, who took refuge in India, when their country was conquered by the Mahometan Arabs, eleven centuries ſince. They are called Perſees. Being beloved by the Hindoos, they multiply exceedingly; whereas their countrymen in the province of Keman are viſibly diminiſhing under the yoke of the Moſlem Perſians.

They are a gentle, quiet, and induſtrious race. They live in great harmony among themſelves, make common contributions for the aid of their poor, and ſuffer none of their number to aſk alms from people of a different religion. They are equally ready to employ their money and

and credit to ſcreen a brother of their fraternity from the abuſes of juſtice. When a Perſee behaves ill, he is expelled from their communion. They apply to trade, and exerciſe all ſorts of profeſſions.

The Perſees have as little knowledge of circumciſion as the Hindoos. Among them, a man marries only one wife, nor ever takes a ſecond, unleſs when the firſt happens to be barren. They give their children in marriage at ſix years of age; but the young couple continue to ſeparate, in the houſes of their parents, till they attain the age of puberty. Their dreſs is the ſame as that of the Hindoos, except that they wear under each ear a tuft of hair, like the modern Perſians. They are much addicted to aſtrology, although very little ſkilled in aſtronomy.

They retain the ſingular cuſtom of expoſing their dead to be eaten by birds of prey, inſtead of interring or burning them. I ſaw on a hill at Bombay a round tower, covered with planks of wood, on which the Perſees lay out their dead bodies. When the fleſh is devoured, they remove the bones into two chambers at the bottom of the tower.

The Perſees, followers of the religion of *Zertuſt* or *Zoroaſter*, adore one God only, Eternal and Almighty. They pay, however, a certain worſhip to the ſun, the moon, the ſtars, and to fire,

fire, as viſible images of the inviſible divinity. Their veneration for the element of fire induces them to keep a ſacred fire conſtantly burning, which they feed with odoriferous wood, both in the temples, and in the houſes of private perſons, who are in eaſy circumſtances. In one of their temples at Bombay, I ſaw a fire which had burnt unextinguiſhed for two centuries. They never *blow* out a light; leſt their breath ſhould ſoil the purity of the fire.

The religion of the Perſees enjoins purifications as ſtrictly as that of the Hindoos. The diſciples of Zerduſt are not, however, obliged to abſtain from animal food. They have accuſtomed themſelves to refrain from the fleſh of the ox, becauſe their anceſtors promiſed the Indian prince who received them into his dominions never to kill horned cattle. This promiſe they continue to obſerve under the dominion of Chriſtians and Mahometans. The horſe is by them conſidered as the moſt impure of all animals, and regarded with extreme averſion.

Their feſtivals, denominated *Ghumbars*, which return frequently, and laſt upon each occaſion five days, are all commemorations of ſome part of the work of Creation. They celebrate them not with ſplendour, or with any particular ceremonies; but only dreſs better during thoſe five days,

days, perform ſome acts of devotion in their houſes, and viſit their friends.

Not having had opportunity to make any continued train of obſervations on the manners and religion of the Perſees, I muſt refer the reader to the memoirs ſubjoined by *Mr Anquetil du Perron* to his tranſlation of the *Zendaveſta*, or ſacred book of *Zoroaſter*. It is well known that this learned Frenchman went to India of purpoſe to ſtudy the language and religion of the Perſees.

The diverſity of opinions and manners among the inhabitants of India is inconvenient for Europeans, who cannot have countrymen of their own for ſervants; which is the caſe with almoſt all foreign merchants. An European, who has none but natives of the country in his ſervice, if he ſhould wiſh to eat a hare and bacon, would find it no eaſy matter to procure theſe diſhes. The Hindoo would not bring them to him, for he dares not touch a dead body; nor the Perſee, becauſe the hare is an unclean animal; nor yet the Muſſulman, for he dares not touch ſuch diſhes.

NOTES

NOTES TO VOL. II.

NOTE A. p. 5.

I KNOW not if we ſhould find a complete detail of the hiſtory of Arabia of ſuch importance as may at firſt be imagined. Their local circumſtances ſeem to have given a degree of permanency to the character of the inhabitants of this country; in conſequence of which, the hiſtory of one or two centuries may be fairly eſteemed equal to the hiſtory of the whole period of their national exiſtence. Yet, as it ſeems probable that many of the circumjacent countries have received their firſt ſupplies of population from Arabia; it were, on this account, indeed, a deſireable object to trace the

progreſs

progreſs of their colonies, and the circumſtances which excited among them the ſpirit of colonization. The Sabæans were probably a powerful nation in Arabia; and hiſtory relates, that Melek-Yafrik, one of their Monarchs, conducted the colony which firſt occupied the northweſtern diviſion of Africa.

NOTE B. p. 7.

SOME valuable information concerning the Arabians in the eaſtern parts of Africa may be ſeen in Bruce's trave ; a book which I am happy to a ree with the moſt reſpectable Reviewers, in conſidering as one of the moſt valuable preſents that any trav ller has for a long while made to the Britiſh Public.

NOTE C. p. 8.

To Ludolff, Lobo, and eſpecially to Bruce, I muſt refer the reader for the hiſtory of Abyſſinia.

NOTE D. p. 10.

BAILLI, late Mayor of Paris, in his Hiſtory of Aſtronomy.

NOTE E. p. 11.

PERHAPS the reader of Colonel Vallancey's writings may be perſuaded that theſe inſcriptions found at Perſepolis, and in the interior parts of Arabia, are in the Ogham character of the old Iriſh.

NOTE F. p. 12.

THESE remarks are ingenious. But, from the tenor of Sacred Hiſtory, it ſhould ſeem that the origin of the Jews is not leſs ancient than that of the Arabians. They are both from the ſame ſtock, and are collateral branches.

NOTE G. p. 13.

EVERY reader will here think of the Hiſtorical Diſquiſition concerning India, with which the firſt Hiſtorian of the preſent age has lately favoured the world, in addition to his other works. The different channels through which the trade between Europe and Aſia was ſucceſſively carried on, are there ably traced; and the effects pointed out which its fluctuations produced upon the intermediate countries.

NOTE H. p. 13.

THERE is very little probability, indeed, that any confiderable number of the Arabians were ever converted to Chriftianity. They have always been chiefly idolaters, or Mahometans.

NOTE I. p. 14.

PERHAPS the Caliphs might have been more fuccefsful in fubjugating their fellow-countrymen, if Syria, India, Egypt, and Spain had not prefented more inviting fcenes of conqueft and of empire.

NOTE J. p. 20.

The Mahometan religion was introduced among the Moors nearly about the middle of the feventh century. The Moors, defcendents of thofe Sabæans, who had anciently fettled in that part of Africa, were fubdued and incorporated with the victorious Moflems. Ever fince that period, paftoral tribes of wandering Arabs have occupied Mount Atlas, and a confiderable extent of the north-weft divifion of *Africa*.

NOTE K. p. 39.

For an account of the rites and ceremonies of the pilgrimage to Mecca, I muſt refer the reader to *Recueil des Rits Ceremonies du Pelerinage de la Mecque; par M. Galland.—A Amſterdam*, 1754.—A moſt curious little work, which Galland has tranſlated from the Arabic, and which I once intended to tranſlate from the French, and inſert here.

NOTE L. p. 89.

See the Elder Pliny's account of Arabia in Book VI. of his Natural Hiſtory.

NOTE M. p. 92.

It is folly to ſuppoſe that any literary art can make progreſs among the Mahometans, while deſpotiſm, indolence, and ſuperſtition, the great enemies of literary improvement, continue to maintain their ground among them.

NOTE M. p. 107.

One cannot read ſuch an account as this, without reflecting with pleaſure, that the ſuperior

rior activity and science of the Europeans have enabled them to engross the commerce of the universe.

NOTE N. p. 116.

MASKAT enjoys advantages of situation, which, under an enlightened government, might render its native inhabitants among the most enterprising and the richest merchants in the world.

NOTE O. p. 140.

HANWAY, and the travellers in Persia, may be consulted for the history of Nadir-Shah.

NOTE P. p. 203.

IT should seem, from what is here related, that the Arabians, notwithstanding the simplicity of their modes of life, are little less fantastic in their point of honour than our duellists of Europe.

NOTE Q. p. 205.

THE comparison is indeed fair and natural; and, after all the contests which have been agitated concerning the primary modes of government,

ment, the patriarchal has undoubtedly been the next after the paternal. By the *paternal* I mean the government of a Father over his Children; by the *patriarchal*, that of a Head over a Family of relations.

NOTE R. p. 230.

THE uſe of this *Buſa* or *Bouza*, is one proof, among innumerable others, that mankind have been, in all ages, and in all ſtates of ſociety, paſſionately fond of fermented liquors. To what naſtineſs has not this taſte occaſionally prompted them?—Witneſs their uſe of *Kava* and *Koumiſs*.

FINIS.

Chart of The
PERSIAN GULF
by Caspar Niebuhr,
chiefly from Observations made by himself in the Year
MDCCLXV
Engraved for Heron's
Edit.n of Niebuhr's Voyage
German Miles 15 to a Degree
French Leagues 20 to a Degree
BENI KIAB or TSCHAB
PART OF FARSISTÂN
PERSIA
KERMESIR
Ruins of PERSEPOLIS
Schirâs
Hindiân
Gobân
Bender Rigk
Kaserûn
Firus abad
Charedsch or Karek
Zezarine
Rean
Râs Berdistan
Kunkûn
Tahhrie
Râs Nabend or Cape Nabend
Dahhr Asbân
Tibben
Nachelo
Beni Hule
Schech Schaib or Busheab
Schittuar
Hinderabi
Kenn
Lundje
Kunk
Basidu
LARISTÂN
Gambron or Bender Abbas
Hormus or Ormus
Minau
Lareck or Larek
Belludsjes
Djes Drâs
Hindjam
Salame
Râs Mussendom
Belior or Pollior
Tunb
Tunb Namin
Frûr or Nobflour
Schech Sure or Surde
Bumose
Djulfâr
Râs Fillam
Lima
Dabba
Chôrfakân
Kâlbe
Hossejin
Bahhr Omân
Scharedsje I.
Seer
Territory of Seer or Djulfâr
PART of the PR. of OMÂN
Lachsa or Hadsjar or
Bahhrejn
Katif
Bahhrejn I.
Coast
Gattar
Al Muslim
PART OF ARABIA
Beni Ass
Famous for the Pearl Fishery
Meridian of Greenwich